

TOLKĀPPIYAM

The Earliest Extant Tamil Grammar

With a short commentary in English

VOLUME I ELUTTATIKĀRAM

By

P.S. SUBRAHMANYA SASTRI, MA., Ph.D.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
CHENNAI - 600 004.

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PREFACE TO THE SECOND EDITION

The Kuppuswami Sastri Research Institute is privileged to bring out this reprint of the '*Eluttu*' portion of *Tolkāppiyam*, translated with a short commentary in English by Prof. P.S. Subrahmanya Sastri.

Prof. P.S.S Sastri established himself as the foremost interpreter of the ancient Tamil grammatical tradition by publishing the historical and critical analysis and exposition of the *Tolkāppiyam* (*Eluttu* and *Porul* portions) through the *Journal of Oriental Research* started by Prof. S. Kuppuswami Sastri in 1927. The *Col* was published by Annamalai University in 1945. A younger contemporary and student of Prof. S. Kuppuswami Sastri in *Alaṅkara* and *Nyāya*, Prof. P.S.S. Sastri acquired unequalled mastery of Tamil grammatical works and literature.

Prof. P.S.S. Sastri was the first to translate the whole of *Tolkāppiyam* in English with explanatory notes; he was the first Tamilian to work on comparative literature; a 'father figure' in Tamil historical grammar; and he was awarded the first doctorate in Tamil by the Madras University for his work "History of Grammatical Theories in Tamil" (first published in 1934 and reprinted in 1997 by the K.S.R. Institute during Dr. P.S.S. Sastri Centenary Endowment Inauguration).

Prof. P.S.S. Sastri's text of *Tolkāppiyam* in Roman transliteration and English Translation, received encomiums from linguists all over the world. Leonard Bloomfield, known

as the 'father of Modern Linguistics' declared that he could learn of such a peerless work, *Tolkāppiyam*, only because of Prof. Sastri's translation of it.

Prof. P.S.S. Sastri, as a true student of Prof. S. Kuppaswami Sastri remained a member of the Research Committee of the K.S.R. Institute from its inception in 1944 until his death in 1978. The Institute in turn deems it an honour to republish his works.

The Institute is grateful to Dr. P.N. Natarajan, Prof. of Mathematics, RKM Vivekananda College, Chennai and grandson of Prof. Sastri for his efforts in creating the Prof. P.S.S. Sastri Centenary Endowment which has enabled the Institute to publish this book.

Most of the mistakes noted in the *errata* of the earlier edition have been corrected in this edition.

M/s. Vignesha Printers are to be thanked for the fine printing and nice get-up.

14th July 1999
Chennai.

B. Madhavan
Secretary



Mm. Prof. S. Kuppaswami Sastri



Dr. P.S. SUBRAHMANYA SASTRI

Dr. P.S. Subrahmanya Sastri

(1890 - 1978)

by

Dr. P.N. Natarajan

It is seldom that all those whose contributions to knowledge are significant are remembered for ever or even remembered occasionally. More often the popularity of a scholar depends more on his contacts with his professional colleagues and the general public than on his own standing as a scholar and researcher. A standing example of a great scholar and researcher whose work is very much sought for by scholars in the field even now is that of Dr. P.S. Subrahmanya Sastri. Dr. Sastri deserves to be better known to students of indology and to those particularly interested in Tamil and Sanskrit languages. He was one of the rarest of scholars with deep erudition and insight in both these languages.

He was born in Balakrishnampatti village in Trichi district as the eldest son of Sri Swaminatha Sastriar and Smt. Mangala Ammal. Sastri had to undergo severe orderals to continue his studies because of financial constraints in the family. He could execute his bachelor's course in SPG College (now Bishop Heber college), Trichi only with the help of the benevolence of Fr. Gardiner (the Principal of the college) whom he held in high esteem till the very end of his life. Even now, a portrait of Fr. Gardiner adorns the walls of the house where Dr. Sastri lived at Thiruvaiyaru, a village in Thanjavur district.

After passing the B.A. degree examination with Mathematics as the optional subject, he did his M.A.

in Sanskrit as a private candidate and the teacher's training course at the Teachers college, Saidapet, Madras. He started his career as a Mathematics teacher at the Central School (now Srinivasa Rao Higher Secondary School) at Thiruvaiyaru. He also served the National High School, Trichi for one year when G. Seshaiyengar was the headmaster of the school. He was appointed Professor of Oriental Studies at SPG College, Trichi by Fr. Gardiner in 1917 and served his *alma mater* till 1926. He then became the Asst. Editor, Tamil Lexicon, University of Madras in which capacity he served till 1932. He served as the Principal, Rajah's College, Thiruvaiyaru between 1932 and 1942 and as the Head of the Department of Sanskrit of the Annamalai University between 1942 and 1947.

It was in 1930, during his tenure at the University of Madras, that he was awarded the Ph.D. degree in Tamil for his thesis "History of Grammatical theories in Tamil and their relation to Grammatical Literature in Sanskrit". He was the first to be awarded a Ph.D. degree in Tamil by the University of Madras. His thesis was highly commended by scholars of repute like Profs. R.L. Turner. L.D. Barnett and J. Bloch. It was pointed out that the thesis threw much light on the evolution of the Tamil language and its grammar. This work of his and his Roman text edition of *Tolkāppiyam* with English translation were originally published as supplements to the *Journal of Oriental Research* and later in the form of a book by the Kuppaswami Sastri Research Institute, Madras.

After his retirement from academic positions in 1947, he spent most of his life at Thiruvaiyaru writing authoritative books in Tamil and Sanskrit on the advice of the Paramacharya

of Kanchi. Among the writings after 1947 are his monumental "Lectures on Patañjali's Mahābhāṣya" in English in about 14 volumes running to about 4,000 pages. The first six volumes of these lectures were published during his lifetime, the first two by the Annamalai University and the rest by himself. The remaining part of the manuscript of these lectures remains unpublished. Besides his scholarship in Tamil and Sanskrit, he was quite in command of the English language too. He had sound knowledge of foreign languages like German and Latin. His expertise in the three languages viz. Tamil, Sanskrit and English got for him the title "Vani Triveni Prayaga" from the Paramacharya of Kanchi. He was a recipient of other titles too, to mention a few of them Vidyaratna, Vidyanidhi etc.

His outstanding contribution to Tamil and its comparative philology with Sanskrit drew praise and encomiums from far and near. Scholars of very high stature like Prof. Dr. A.B. Keith (University of Edinburgh). Dr. L.D. Barnett (British Museum, London) Prof. Dr. Sten Konow (Oslo), Prof. L. Bloomfield (University of Chicago), Prof. S. Kuppaswami Sastri, Prof. V. Rangacharya, Prof. S. Vaiyapuri Pillai, Prof. N.M. Venkataswami Nattar, Sri S. Narayanaiyengar (Senthamizh, Madurai Tamil Sangam), Prof. M. Raghava Iyengar, Prof. R. Raghava Iyengar, Ulloor Parameswara Iyer, to mention a few, have spoken highly of Dr. Sastri's work. In his letter to Dr. Sastri dated September 21, 1937, Prof. L. Bloomfield wrote: "You deserve everyone's gratitude for having disclosed the grammatical tradition of Tamil" on Dr. Sastri's publication of the Roman edition of the text of *Tolkāppiyam* with English translation in 1930. It was the first of its kind which enabled several Western scholars to take interest and appreciate the earliest

extant Tamil grammar. Prof. Dr. Sten Konow (Oslo), in his letter to Dr. Sastri dated 16th April 1931, wrote: "It has hitherto been difficult to compare the grammatical methods of Tamil grammarians with Sanskrit grammar, and it has often been felt that a work like that you now commenced is a great desideratum. Every scholar, who takes an interest in Indian Scientific literature will, therefore, feel deeply thankful to you". His commentary on *Tolkāppiyam* has come to stay as one of the standard commentaries on the grammatical treatise by a modern scholar. Dr. Sastri's work on *Tolkāppiyam* has served as source material for later writers for the past six decades.

Dr. Sastri's passion for Sanskrit and his unparalleled scholarship in the language were noticed by great scholars like Mr. Kuppuswami Sastri with whom he was interacting when he was working for the Tamil lexicon.

Dr. Sastri was quite individualistic and uncompromising in his convictions. He based his convictions on available literature and his deep insight into the development of languages. He had no inhibitions in recording his findings. There were occasions when such a great scholar, as he was, in both the ancient languages of our land with equal passion for these twin languages was taken as anti-Tamil or anti-Sanskrit by some scholars in Tamil or Sanskrit. It looks that the great educationist Dr. Rajah Sir Annamalai Chettiar appointed Dr. Sastri to head the Department of Sanskrit in his University in spite of sentiments expressed by some of these scholars.

Though very firm in his look, he was always conscious about his own humble beginnings. Very simple in his

style of living, he was extremely kind to his students, particularly the poor among them. Without much ado, he paid the course and examination fees for many of his disciples, not expecting anything, in return from them. He cared very little for pomp, show and praise. He had studied the Rg, Yajus and Sāma Vedas in the traditional way and had taught them to many students. He used to tell that hard work, devotion to duty and absolute faith in God were the three key factors which helped him to come up in life against all odds. He had published about 35 books besides his contribution of research articles in journals. After his demise on 20th May, 1978 at the ripe age of 88 at Thiruvaiyaru, one of his disciples, in his tribute, wrote: "In him we had a rare combination of occidental scientific thinking and oriental orthodox culture".

He was working as an assistant professor in the Tamil Language Department of the Madras University. During this period, he qualified himself for the Madras Degree of Ph.D., on a thesis on "Tamil grammatical literature as compared with Sanskrit grammatical literature". This thesis was highly commended by Orientalists like Dr. Jules Bloch and Dr. Barnett and Philologists like Dr. Turner.

He has equipped himself with a high degree of specialistic proficiency in Tamil Grammar and Linguistics; and he combines this qualification with his attainments in Sanskrit, a high standing as teacher of Sanskrit and Tamil in advanced stages of Oriental education and a sound administrative experience in Oriental institutions.

Sd/-
S. Kuppuswami Sastri
Hon. Prof. of Sanskrit

&
Dean of the Faculty of Oriental Studies,
Annamalai University.

Mm. Prof. S. KUPPUSWAMI SASTRI

on the writer

Annamalainagar

Dated : 2 Jan. 1940

Dr. P. S. Subrahmanya Sastri, M.A., Ph.D., by his work as teacher and researcher for the last fifteen years and more in the sphere of advanced Sanskrit and Tamil studies, has achieved high distinction among Oriental scholars in South India. Besides specialising in Vyākaraṇa and Alamkāra in connection with his M.A. course in 1913-14, he had opportunities of studying the Bhāṭṭadīpikā (the Nivītānta portion) in Mīmāṃsā, the Prasthāna-traya-bhāṣya of the Advaita-Vedānta and Gadādhara's Vyutpattivāda in Nyāya. I happen to be one of his teachers and he attended my classes in the Dhvanyāloka and the Vyaktiviveka in 1913-14 and in the Vyutpattivāda in 1926-28. Between 1926 and 1932, he was working as assistant editor in the Tamil Lexicon office of the Madras University. During this period, he qualified himself for the Madras Degree of Ph.D., on a thesis on "Tamil grammatical literature as compared with Sanskrit grammatical literature". This thesis was highly commended by Orientalists like Dr. Jules Bloch and Dr. Barnett and Philologists like Dr. Turner.

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Sd/-
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Hon'g. Prof. of Sanskrit

Dean of the Faculty of Oriental Studies,
Annamalainagar University.

Books written by Dr. P.S. Subrahmanya Sastri

- 1-14 Lectures on Patañjali's *Mahābhāṣya*
(1-6 already published; 7-14 to be published)
15. *Mahābhāṣya - prakāśikā (āhnikatrayam)* (in Sanskrit)-
manuscript
16. *Gairvāṇīgranthānucaritam* - manuscript
17. *History of Sanskrit Literature* (in Tamil)
18. *History of Sanskrit Language* (in Tamil)
19. *Tonivilakku* (Tamil rendering of *Dhvanyāloka*)
20. A study of Kālidāsa's *Kumārasambhava* (canto I)
21. A critical study of Vālmiki *Rāmāyaṇa*
22. *Comparative grammar of the Tamil Language*
23. *Tolkāppiyam - Eḷuttatikāram with Tamil Commentary*
24. *Tolkāppiyam - Eḷuttatikāram with English Commentary*
25. *Tolkāppiya-c-Collatikāra-k-kurippu.*
26. *Tolkāppiyam-Collatikāram with English Commentary*
- 27-29 *Tolkāppiyam-Poruḷ-atikāram*
30. *Tirukkuraḷ - Arattuppāl with Bālar-urai*
31. *Tirukkuraḷ - Poruṭpāl and Kāmattuppāl with Bālar-urai*
32. *Tamiḷ-moḷi-nūl*
33. *Historical Tamil Reader*
34. *An enquiry into the relationship of Sanskrit and Tamil*

35. History of Grammatical Theories in Tamil and their relation to the Grammatical Literature in Sanskrit
36. Saṅganūlgaḷum Vaidikamārgamum (in Tamil)
37. Vāsukivaḷḷuvam (a drama in Tamil - lost)
38. Synopsis of Indian systems of Philosophy
39. Hindu-mata-viṇā-ṇḍai (in Tamil)
40. Modern Tamil Grammar
41. Research work on Puṛaṇāṇūru (lost)

ERRATA

Page	Line	For	Read
22	34	m, y or	m, y, v or
--	12	Words	Words in combination
24	19	or u	v or u
36	29	poṇanna	poṇṇanna
40	34	ā-n-talai	ā-a-n-talai
73	14	pattū	by pattū

SCHEME OF TRANSLITERATION.

அ = a	க் = k	ல் = l
ஆ = ā	ங் = ṅ	வ் = v
இ = i	ச் = c	ழ் = ḷ
ஈ = ī	ஞ் = ñ	ள் = ḷ
உ = u	ட் = ṭ	ற் = ṛ
ஊ = ū	ண் = ṇ	ன் = ṇ
ஏ = e	த் = t	குற்றியலிகரம் = i
ஐ = ē	ந் = n	குறிற்றியலுகரம் = ü
ஐ = ai	ப் = p	ஆய்தம் = ∴
ஒ = o	ம் = m	மகரக்குறுக்கம் = ṁ
ஓ = ō	ய் = y	anusvāra = ṁ
ஔ = au	ர் = r	

This scheme is the same as that followed in the Tamil Lexicon of the University of Madras except for the last four ; k is used there for ∴, but I prefer to have the same ∴ in transliteration also since the k may give a mistaken notion that it is a guttural sound, while in fact it is guttural only when it is followed by the guttural. Its pronunciation is determined by the succeeding consonant. Refer to sūtra 38.

AUTHOR'S PREFACE

In 1919 when I was Professor of Sanskrit in the S. P. G. College (Now Bishop Heber College) Trichinopoly, I was entrusted by the Rev. Allan. F. Gardiner, M. A., my Professor and the then Principal with the charge of the Tamil Department in addition to my duties. I had, then, to lecture on the Comparative Grammar of the Dravidian Languages. In the course of my preparation for this work, I saw that most of the scholars did not refer to any grammatical treatise in Tamil anterior to Nannūl and certain sūtras in it were against phonological rules. At once I took to the study of Tolkāppiyam which was generally neglected by students of the Tamil language. I was so much taken away by its contents and the method of treatment that I came to cherish a desire to publish the sūtras of Tolkāppiyam with a short commentary in English so that English educated scholars might learn it easily. I am glad the Executive Committee of the Journal of Oriental Research willingly undertook it, for which I heartily thank them.

Tolkāppiyam is divided into *three* sections, the first of which is now published as Volume I. It deals with Phonology. It contains nine chapters, the first dealing with the enumeration and classification of the Tamil sounds, contiguous consonants and the symbols for certain sounds; the second with the secondary sounds and the consonants that can stand at the commencement and the end of words;

the third with the production of sounds; and the remaining six with *sandhi*.

A study of this section throws much light on the condition of the Tamil language in the ancient period. Eleven sūtras (*viz.*, 1, 5, 19, 20, 54, 55, 91, 101, 102, 141 and 482) deserve special mention. Sūtra 1 states that there were only 30 primary sounds and sūtras 19 and 20 state that *k*, *c*, *t*, *ṭ*, *p* and *r* are *valleḷuttu* and *ṇ*, *ṇ̄*, *ṇ̅*, *n*, *m* and *ṇ̅* are *melleḷuttu* and hence it is evident that the sounds *g*, *j*, *ḍ*, *ḍ̅* and *b* did not exist in the ancient Tamil language. This fact will enable every scholar to modify the theory of Convertibility of Surds and Sonants expounded by Dr. Caldwell since it does not hold good for the Tamil language of the ancient period. Sūtra 91 says how *ṭ* and *ṇ̅* in Tamil were produced; the place of their production was so different from that of *ṭ* and *ṇ̅* in Sanskrit that Dr. Caldwell's theory that the Sanskrit cerebrals had their origin in the Dravidian cerebrals cannot stand. Sūtra 5 mentions that no *single* sound in Tamil has 3 mātras; hence according to Tolkāppiyaṇār *a* in *āa* is a separate sound; but *āa*, *īi*, etc. began to be taken as *single* sounds having 3 mātras by the later Tamil grammarians on the analogy of Sanskrit Pluta. Sūtras 54 and 55 clearly show that the diphthongs *ai* and *au* in Tamil are not identical with *āi* and *āu* in Sanskrit. Sūtra 101 enables us to infer that āyṭam had six different sounds in the ancient period and in the later period its guttural sound alone became generalised throughout. Sūtra 102 clearly exhibits Tolkāppiyaṇār's acquaintance with Vedas. Sūtra 141 is very important since it says that the insertion of intervocalics was not compulsory, but optional. The word *Kurāi-c-coṟ-kilavi* in the sūtra 482 helps us in determining the nature of *uriccol*.

Besides the mention of the initial and the final consonants of words is similar to that in the Prātiśākyas¹ and the identity in meaning of the sūtras 89, 90, 93, 97 and 98 with certain sūtras in Taittirīya and Atharva Veda Prātiśākyas is very striking.²

So also is the parallelism between the sūtras '*Aukāra viruvāyp-Pannir eluttu muyir eṇa molipa*' (Tol. 8), '*Nakāra viruvāyp-Patinen neluttu meyyeṇa molipa*' (Tol. 9) and the lines '*akārādyāḥ svarāḥ jñēyāḥ aukārāntāḥ caturdaśa*' (B. N. p. 170, 8), '*hakārāntāni kādīni vyañjanāni vidur budhāḥ*' (B. N. p. 170, 8). But we cannot say whether the extant text of Nāṭyaśāstra is anterior or posterior to Tolkāppiyam. The phrase "*cārntu varinallatu*" in Tol. 101 conveys the same idea as "*parāśritāu*" of the Pāṇini śikṣā.

It is a peculiarity of Tamil and some other Dravidian languages that the final *u* at the end of certain words (cf. Tol. 36) is not only short in quantity, but also differs in its organ of articulation from the ordinary *u*. It is called *Kurriyal-ukaram* in Tamil. In the modern Tamil all *u*'s at the end of words are so pronounced, but in sandhi they are generally guided by the ancient rules. In this edition

¹ *Naṇanama payarala . . pulli-yiruti* (Tol. 78).

Uṣmāntahstha - sōṣma - cakāra - vargā nāntam yānti anytra visarjanīyāt (R. V. P. 12, 1).

² (i) *Kakāra nakāra mutanā vaṇṇam* (Tol. 90).

Haṇumūlē Jihvāmūlēna kavargē sparśayati (Tai. p. 2, 35).

(ii) *Cakāra ṇakāram itainā vaṇṇam* (Tol. 90).

Tālu jihvāmādhyēna cavargē (Tai. p. 2, 36).

Tālavyanām madhyajihvam (Athar. p. 1, 21).

(iii) *Aṇṇam . . . nānuṇi parantu piṇakkun takāra nakāram* (Tol. 93).

Jihvāgrēna tavargē dantamūlēṣu (Tai. p. 2, 38).

Dantyanām jihvāgram prastīrṇam (Athar. p. 1, 24).

Kurriyal-ukaram is not uniformly represented by ũ. Sūtra 36 may be referred to for guidance.

In numbering the sūtras I have followed Ṭampūraṇar. I have, in editing this book, made use of the commentaries of Ṭampūraṇar and Naccinārkkiniyar, Tolkāppiyamutarcūttiravirutti by Civañāṇamunivar and the treatises on Vēdic grammar.

66-A, Bell's Road,
Triplicane,
19—9—1930.

P. S. SUBRAHMANYA SASTRI.

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(iv) *Italiyaintu piṛakkum pakāra Ōṣṭhābhyām pavargē* (Tai. p. 2, 39).
makāram (Tol. 97).

(v) *Pallita liyaiya vakāram piṛak- Ōṣṭhāntābhyām dantaiḥ vakārē* (Tai.
(Tol. 98). p. 2, 43).

Athar. P.: Atharvavēda Prātiśākhya.

B. N.: Bharata's Nāṭyaśāstra.

p: page.

R. V. P.: Rgvēda Prātiśākhya.

Tai. p.: Taittiriya Prātiśākhya.

Tol.: Tolkāppiyam Eluttatikāram.

TOLKĀPPIYAM

ELUTTATIKĀRAM

TOLKĀPPIYAM.

Eluttatikāram (Phonology)

1. Nūnmarapū¹ (Ancient Terminology.)

1. Eluttenappa'upa

Akaramutal

Nakara viruvāy muppa% tenpa

Cārntuvaran marapiṇ mūṇṇalan kaṭaiyē.

The thirty (sounds) from a to ṇ except the three secondary ones are termed *Eluttu*.

Note.—Iḷampūraṇar, the earliest commentator on Tolkāppiyam and Nacciṇārkkīṇiyar, another commentator on the same opine that this sūtra deals with the name, number and order of sounds. But Civañāṇamuṇivar in his Tolkāppiyamutaṛcūttiravirutti condemns their opinion and says that this sūtra deals only about the term *Eluttu*.

2. Avaitām,

Kurriya likaram kurriya lukaram

Āytamenra

Muppār pulḷiyu meluttō ranna.

They (secondary sounds) are *i*, *u* and % which are represented by dots (in script).

Note.—Civañāṇamuṇivar takes muppārpulḷiyum to qualify all the three, viz., kurriyalikaram, kurriyalukaram and āytam. But Iḷampūraṇar and Nacciṇārkkīṇiyar take muppārpulḷiyum to qualify only āytam.

3. Avarruḷ

A i u

E o enṇu mappā laintu

Mōraḷa piṇaikkun kurṇelut tenpa.

1. This chapter deals with the classification of sounds, contiguous consonants and the symbols for certain sounds.

Of them the five sounds a, i, u, e and o are called *kurreluttu* or short sounds and sound one *aḷapu* or *mātrā* each.

4. *Ā ī ū*

Ē ai

Ō au ennu maḥḥā lēlu

Miraḷa piḥaiḥku neṭṭelut tenba.

The seven ā, ī, ū, ē, ai, ō and au are called *neṭṭeluttu* or long sounds and sound two *mātras* each.

5. *Mūvaḷa piḥaitta lōrelut tinrē.*

One *eluttu* never sounds three *mātras*.

6. *Niṭṭam vēṇṭi navvaḷa puṭaiya*

Kūṭṭi elūta lenmaṇār pulavar.

Learned men say that, to lengthen the sound, a short vowel or vowels should be produced after the long vowel according to the quantity needed. Ex. āa, īi etc.

7. *Kaṇṇimai noṭiyēṇa vavvē māltirai*

Nuṇṇiti nuṇarntōr kaṇṭa vārē.

One *mātrā* is the time taken for one wink of the eyes or one snap of the fingers. This is the view of accurate grammarians.

8. *Aukāra viṇuvāyp-*

Paṇṇi reluttu muyireṇa molipa.

The twelve letters (beginning with a and) ending with au are called *uyir* or vowels.

9. *Nakāra viṇuvāyp-*

Patineṇ neluttu meyyēṇa molipa.

The eighteen letters (beginning with k and) ending with *u* are called *mey* or consonants.

10. *Meyyō ṭiyaiyinu muyiriya ririyā.*

The nature of vowels is not altered even when pronounced after consonants (*i.e.*) ka, ca, etc. has each only one *mātrā*.

11. *Meyyi naḷavē yaraiyēṇa molipa.*

The quantity of a consonant is half a *mātrā*.

12. *Avviya nilaiyu mēṇai mūṇrē.*

The other three too (the secondary vowels) are of the same nature; (*i.e.*) the quantity of i, ū and *ā* is half a *mātrā* each.

13. *Araiyaḷapu kuṇukan makara muṭaittē*

Icayita narukun teriyuṇ kālai.

The quantity of *m* is shortened to quarter of a *mātrā* when it follows some consonants. Ex. pōṇm.

14. *Uṭṭeru pulḷi yuruvā kummē.*

Its symbol is that of *m* (ṁ) with a dot within.

Note.—Iḷampūraṇar and Naccinārkkiniyar interpret this sūtra to mean that the symbol of *m* (ṁ) is that of *p* (ṡ) with a dot within. But since the 13th sūtra deals with *shortened m*, it is but proper to mention about *its* symbol and not that of *ordinary m*. The commentator on *Vīracōḷiyam* has the same view.

15. *Meyyi niyarkai pulḷiyotu nilaiyal.*

The nature of the consonant symbol is that it is provided with a dot. *viz.*, ṁ, ṡ, ṣ etc. for *k*, *c* etc.

16. *Ekara okarat tiyarkaiyu marrē.*

E and *o* also are of the same nature, (*i.e.*) the short *e* and the short *o* should be written as ḛ and ḡ.

Note.—At the time of *Tolkāppiyānār* *e*, *ē*, *o* & *ō* were written as ḛ, ḛ, ḡ, & ḡ, while they are now written as *e*, *ē*, *o* & *ō*.

17. *Pulḷi yillā vellā meyyu*

Muruvuru vāki yakaramō ṭuyirttalu

Mēṇai yuyirō ṭuruvutirin tuyirttalu

Māyī riyala vuyirtta lārē.

All consonant symbols without dots as *ḱ*, *ḳ*, *ḥ*, *ḷ* etc. represent consonant sounds followed by *a* and those for consonants followed by other vowels are different.

18. *Meyyin vaḷiya tuyirtōṇru nilaiyē.*

Vowel follows a consonant in *uyir-mey* or consonant-vowels as *ka*, *ki*, *ku* etc.

19. *Valleḷut tenṇa kacaṭa taṇṇa.*

K, *c*, *ṭ*, *t*, *p* and *r* are called, *valleḷuttu* or hard or voiceless consonants.

20. *Melleḷut tenṇa ṇaṇṇa namaṇa.*

Ṇ, *ṇ*, *ṇ*, *n*, *m* and *ṇ* are called *melleḷuttu* or nasals.

21. *Iṭaiyelut tenṭa yarala valāḷa.*

Y, r, l, v, l and l are called iṭaiyeluttu or semi-vowels.

22. *Ammū vārum valāṅkiyaṅ maruṅkiṅ
meymmayaṅ kuṭaṇilai teriyuṅ kālai.*

The above eighteen (consonants), when carefully examined in their usage, are followed by the same consonants or by different consonants and the former is called *uṭaṇilaimayakkam* and the latter *meymmayakkam*.

Note.—Nacciṇārkkīṇiyar interprets the sūtra to mean ‘the above consonants when carefully examined, are followed by other consonants, or they being followed by vowels are followed by other consonants followed by vowels; the former is called *meymmayakkam* and the latter *uṭaṇilaimayakkam*. Iḷampūraṇar’s interpretation seems to be better.

23. *Ṭaralāḷa venṇum pulḷi munṇark
Kacaṭa venṇu mūrelut turiya.*

Only k, c and p can follow ṭ, r, l and l. Ex. kaṭka, kaṭci, kaṭpa; kaṛka, muyaṛci, kaṛpa; celka, valci, celṭa; koḷka, niḷciṇai and koḷpa.

24. *Avarṛuḷ
Laḷaṣkāṇ munṇar yavavun tōṇrum.*

Y and v also can follow l and l. Ex. kolyāṇai, celvam; velyāru and kaḷvaṇ.

25. *Ṇaṇaṇana maṇavenum pulḷi munṇart
Tatta micaika ḷottana nilaiyē.*

Ṇ, ṇ, ṇ, ṇ, m and ṇ are followed by their corresponding voiceless consonants. Ex. kaṇkaṇ, kaṇcaṇ, kaṇṭaṇ, kantaṇ, kampaṇ and kaṇṛ.

26. *Avarṛuḷ
Ṇaṇaṣkāṇ munṇark
Kacaṇaṭa mayavav vēlu muriya.*

K, c, ṇ p, m, y and v also can follow ṇ and ṇ. Ex. eṇkū, veṇcāntū, veṇṇāṇ paṇpū, veṇmai, maṇyāṇ, eṇvaṭṭū; puṇkū, puṇcey, eṇṇāṇ, aṇpū, vaṇmai, iṇyāl and puṇvarakū.

27. *Ṇanamava venṇum pulḷi munṇar
yaṣkā ṇirraṇ meyper raṇṇē.*

Y also may follow ṇ, n, m and v. Ex. uriṇyātū, porunyātū, tirumyātū and tevyātū.

28. *Maṣkāṇ pullimūṇ vavvun tōṇrum.*

V also can follow m.

Note.—Iḷampūraṇar gives nilam valitū as the example for this sūtra, while Nacciṇārkkīṇiyar says that, in his time, examples for this sūtra had died out.

29. *Yarala venṇum pulḷi munṇar
Mutalā keluttu ṇakaramoṭu tōṇrum.*

Y, r and l can be followed by those consonants which can stand as the initial member of a word (i.e.) k, t, n, p, m, c, v, ṇ, y and ṇ. Ex. āyka, ārka, āḷka, etc.; vēyṇṇaṇam, vēṇṇaṇam, etc.

Note.—Iḷampūraṇar gives vēykaṭitū, vēṛkaṭitū etc. as examples under this sūtra, while Nacciṇārkkīṇiyar, vēyka, ārka, etc. in their place and criticises Iḷampūraṇar that his examples are not single words.

30. *Meyṇṇilai cuṭṭi nellā veluttun
Tammur rāṇvarūm raḷavalaṇ kaṭaiyē.*

All consonants except r and l can be followed by the same consonant. Ex. kākkai, eṇṇaṇam, paccai, etc.

31. *A i u am mūṇruṇ cuṭṭu.*

Demonstratives are the three (sounds) a, i and u. Ex. avaṇ, ivaṇ and uvaṇ.

32. *Ā ē ō am mūṇrum viṇā.*

Interrogatives are the three (sounds) ā, ē, ō. Ex. uṇkā, uṇkē and uṇkō.

Note.—Iḷampūraṇar and Nacciṇārkkīṇiyar add yā also to the above list; but it might have been omitted by Tolkāppiyāṇar since it is not a single sound.

33. *Aḷaṭiṇan tuyirttalū morṛicai nīṭalū
Muḷaveṇa molīṭa vicaioṭu civaṇiya
Naramṭiṇ maraiya venṇaṇar ṭulavar.*

Learned men say that the words and consonants have their quantity increased in music, vocal and instrumental.

(Nūṇmarapū ends.)

2. Moḷimarapū.¹ (Wordology).

34. *Kurriya likara niṛṛal vēṇṭum*
Yāveṇ ciṇaimicai uraiyacaik kiḷavik
Kārayiṇ varūu makara mūrntē.

Ī stands after m and before yā in the īṭaiccol miyā used with a verb when a person is addressed. Ex. kēṇmiyā, cēṇmiyā etc.

35. *Puṇariya ṇilaiyīṭaik kuṛukalu murittē*
Yuṇarak kūriṇ munṇart tōṇrum.

Ī may also stand as the final member of the first of two words in sandhi; more about it is dealt with later on (i.e.) in Kurriyalukarappuṇariyal. Ex. nākū + yātū = Nākiyātū.

36. *Neṭṭelut timparuṇu toṭarmoli yīṛruṇ*
Kurriya lukaram vallā rūrntē.

Ū appears as the final member after a hard consonant in words having a long vowel before it (like nākū) or in toṭarmoli, (like teṅkū, varakū, etc.).

37. *Itaiṭpaṭir kuṛuku miṭaṇumā ruṇṭē*
Kaṭappā ṭarinta puṇariya lāṇa.

Ū is further shortened in sandhi and it is dealt with in Kurriyalukarappuṇariyal. Ex. cukkū + kōṭū = cukkūkkōṭū.

38. *Kurriyatan munṇa rāyṭaṭ pulḷi*
Uyiroṭu puṇarntaval lāraṇ micaittē.

Ṣ is always preceded by a short vowel and followed by a hard consonant. Ex. eṣkū, kaṣcū, aṣtū, kaṣrū, etc.

Note.—The nature of ṣ is similiar to that of Jihvāmūliya in Sanskrit if it precedes a guttural and Upadhmāniya, if it precedes a labial (i.e.) its organ of articulation is determined by the succeeding consonant. Air is allowed to pass till the place of articulation of the succeeding consonant and suddenly arrested.

1 This chapter deals with the secondary sounds since they are not found as independent entities outside words, the vowels and consonants that can stand as the initial member of a word and those as the final member.

In modern times it is pronounced even before c, ṭ, t, p and r as it is done before k. When this mistake began to creep in is not easily traceable.

39. *Īriyaṇ maruṇkiṇu micaimai tōṇrum.*

ṣ appears in sandhi even when the final member of the preceding word combines with the initial member of the succeeding word. Ex. kal + titu = kaṣritu, muḷ + titu = muṣtitu.

40. *Uruviṇu micaiyiṇu marukit tōṇru*
Moḷikkurip pellā melutti niyalā
Vāyṭa maṣkāk kālai yāṇa.

ṣ is rarely used in words denoting color, and in onomatopoeic words with more than its usual quantity of half a mātrā.

Note.—This is the meaning given by Ḹampūraṇar; but Naccinārkkiniyar says that ṣ occurs with more than half a mātrā not only in words denoting color and onomatopoeic words, but also in others and quotes examples for them from the works of Īṭaiccaṅkam. Most probably such examples did not exist at the time of Tolkāppiyaṇar.

41. *Kunricai moḷivayi ninricai niṛaikku*
Neṭṭelut timpa rottakur reluttē.

Whenever a vowel is so lengthened as to have three mātrās or more, it is represented in script by the symbol for the long vowel followed by one or more symbols for the short vowel of the same class. Ex. āa, ii, ; āaa, iii etc.

42. *Aiau venṇu māyī reluttir*
Kikara vukara micainiṛai vākum.

When ai and au are lengthened in such a way as to have three mātrās, they are respectively represented in script by one or more symbols of i and u after those of ai and au. Ex. aii, auu, etc.

43. *Neṭṭelut tēlē yōrelut torumoli.*

The seven long vowels alone can stand as single lettered words.

44. *Kurṛelut taintu moḷiniṛai pilavē.*

No one of the five short vowels can stand as a word by itself.

45. *Ōrelut torumoli yirelut torumoli*
Yiraṇṭiraṇ ticaikkun toṭarmoli yulaṇṇaṭa
Mūṇrē molinilai tōṇriya neriyē.

From usage, words may be classified in three ways:—One-lettered word, two-lettered word and word having more than two letters. Ex. ā; maṇi; varaku; korraṇ.

46. *Meyyi niyakka makaramoṭu civaṇum.*

The nature of consonants is that they are pronounced with a (to facilitate pronunciation). Refer to sūtras 19, 20 and 21.

Note :—Nacciṇārkkiniyar says that all consonants have sprung from a.

47. *Tammiyal kiḷappi nellā veluttu*
Meynīlai mayakka māṇa millai.

When a sound denotes itself, it is not a mistake if it does not follow the grammatical rules of assimilation. Ex. valleḷuttiyaiyiṇ ṭakāramākum. (the use of ṇ before ṭ.)

Note.—The last part of the sūtra is split by the publishers as *mayakkam māṇam illai* and in the commentary it is said that māṇam means kuṇṇam or fault; but māṇam the Sanskrit tatsama never means fault; if it is split as āṇam (the tadbhava of Sanskrit hānam), it suits well.

48. *Yaraḷa veṇṇu mūṇru moṇṇak*
Kacataṇa ṇaṇanama vīroṇ ṛākum.

Y, r and ḷ may be followed by k, c, t, p, ṇ, ñ, n and m. Ex. vēykkuraḷ, vēyṇkuraḷ; vērkkuraḷ, vērṇkuraḷ; vīlkkuraḷ, vīlṇkuraḷ etc.

49. *Avaṇṇuḷ*
Rakāra ḷakāraṇ kuṇṇoṇ ṛākā.

Of them r and ḷ cannot be the final member of a word when preceded by a short vowel.

50. *Kuṇumaiyu neṭumaiyu maḷaviṇ kōṭalir*
Roṭarmoli yellā neṭṭelut tiyala.

R or ḷ at the end of toṭarmoli is considered in the same way as if it follows a long vowel irrespective of its being followed by short or long vowel. Ex. akar, akaḷ etc.

Note.—Nacciṇārkkiniyar gives a different meaning.

51. *Ceyyu ḷirutiṇ ṇōli molivayi*
Ṇakāra makāra mīroṇ ṛākum.

In literary composition the word polum is changed to pōṇṇi.

52. *Ṇakārai munṇar makāraṇ kuṇukum.*

M after ṇ in the above case is shortened (to quarter of a mātrā).

53. *Moliṇṇaṭut ticaipṇun terintuvē ṛicaipṇu*
Meluttiya ṛiriyā veṇṇaṇār ṇulavar.

Learned men say that the nature or the quantity of a sound is not altered whether it conveys sense in a word, or is used simply for the sake of metre.

54. *Akara ikara maikāra māḷum.*

A and i when pronounced together sound like ai.

55. *Akara ukara maukāra māḷum.*

A and u when pronounced together sound like au.

56. *Akarat timṇar yakaraṇ ṇuḷliyu*
Maiye neṭuṇṇai meṇṇerāt tōṇrum.

A and y also when pronounced together sound like ai.

57. *Ōraḷa ṇāku miṇaṇumā ruṇṇē*
Tēruṇ kālai molivayi ṇāṇa.

In certain positions in words the above-mentioned 'ai' has only one mātrā. Ex. Iṭaiyaṇ, maṭaiyaṇ etc.

Note.—Iḷampūraṇar and Nacciṇārkkiniyar say that 'au' also sometimes has one mātrā in the same way as ai.

58. *Ikara yakara miṇuti viravum.*

The symbol i is sometimes used for y at the end of words. Ex. Nāi for Nāy.

59. *Paṇṇi ruṇiru molimuta lākum.*

All the twelve vowels can each stand as the initial member of a word.

60. *Uyirmey yallaṇa molimuta lākā.*

Any consonant, unless it is followed by a vowel, cannot stand as the initial member of a word.

61. *Katana pamaveṇu māvain teluttu*
Mellā vuyiroṭuñ cellumār mutalē.

K, t, n, p and m can be followed by any vowel when they stand initially.

62. *Cakarak kilaviyu mavarrō rarrē*
A ai auveṇu mūṇṛalañ kaṭaiyē.

C can similarly stand initially except when it is followed by a, ai and au.

63. *U ū o ō veṇṇu nāṇkuyir*
Va eṇ neluttotu varuta lillai.

V is not followed by u, ū, o and ō when it stands initially.

64. *Ā e*
Oeṇu mūvuyir ṇakārat turiya.

Ṇ is followed only by ā, e or o when it stands initially.

65. *Āvō ṭallatu yakara mutalātu.*

Y does not stand initially unless it is followed by ā.

66. *Mutalā vēṇa tampeyar mutalum.*

All consonants can stand initially whatever be the vowels that follow them when they denote themselves.

67. *Kurriya lukara muraippeyar maruṅki*
Norriya nakaramicai nakaramoṭu mutalum.

Ū follows the initial n of personal pronouns followed by words denoting relationship. Ex. Nūntai. (Num + tantai)

68. *Murriya lukaramoṭu poruḷvēru paṭāa*
Tappeyar maruṅki ṇilaiyiya lāṇa.

Ū in words like nūntai serves the same purpose as u without altering the meaning as it does elsewhere.

69. *Uyiran vēñciya viruti yākum.*

All vowels except au can each stand as the final member of a word.

70. *Kavavō ṭiyaiyi nauvu mākum.*

(But) even au can stand finally if it is preceded by k or v. Ex. kau, vau.

71. *Eeṇa varumuyir meyyi rākātu.*

E cannot stand finally if it is preceded by a consonant.

72. *Ovṇu marrē navvalaṇ kaṭaiyē.*

O too cannot similarly stand finally if it is preceded by any consonant except n. Ex. No in 'no korṛā'.

73. *Ē Ō eṇumuyir ṇakārat tillai.*

Ē or Ō cannot stand finally if it is preceded by ṇ.

74. *Uū kāra navavoṭu navilā.*

U and ū cannot stand finally if each is preceded by n and v.

75. *Ucca kāra mirumollik kurittē.*

U preceded by c stands finally only in two words. Ucu, mucu.

76. *Uppa kāra monṛeṇa molipa*
Viruvayi ṇilaiyum poruṭṭā kummē.

U preceded by p occurs only in one word; it gives active sense or causal sense according to the way in which it is pronounced. Ex. Tapu. When it is pronounced in high tone, it means 'make another die'; but when it is pronounced in low tone, it means 'die'.

77. *Eñciya vellā meñcuta lilavē.*

There is no objection to use the vowel-consonants that cannot stand as final members of words, as final members if they denote themselves.

78. *Ṇaṇanama ṇayarala valāḷa veṇṇu*
Maṇṇati nonṛē pulḷi yiruti.

Only the eleven consonants ṇ, ṇ, ṇ, m, ṇ, y, r, l, v, l and l can stand finally.

79. *Ucca kāramoṭu nakāraṇ civaṇum.*

N can stand finally only in two words as u preceded by c. Ex. Porun, verin.

80. *Uppa kāramoṭu ṇakāraiṇu marrē*
yapporu lirattā tivaṇai yāṇa.

Ṇ can stand finally only in one word as u preceded by p, but, unlike it, it has only one meaning. Ex. Uriṇ.

81. *Vakarak kilavi nāṇmoḷi yīrratu.*

V can stand finally only in four words. Ex. Av, iv, uv and tev.

82. *Makarat toṭarmoli mayāṅkutaḥ varainta*
Nakarat toṭarmoli yonpaḥ tenpa
Pukararak kiḷanta vaṣṣiṇai mēna.

It is said that there are nine words of neuter gender in which *ṇ* stands finally without having the chance of being substituted by *m*. Ex. *Ekiṇ*, *cekiṇ*, *viḷaṇ*, *payiṇ*, *kuyiṇ*, *alaṇ*, *pulaṇ*, *kaṭāṇ* and *vayāṇ*.

(Wordology ends.)

3. Pirappiyal (Chapter on production of sounds).

83. *Unti mutalā muntuvaḷi tōṇṇit*
Talaiyiṇu miṭarrinu neṇciṇu nilaiṇ
Pallu mitaḷu nāvu mūḷku
Maṇṇamu muḷappaṭa veṇṇuṇai nilaiyā
Nuruppur ramaiya nerippaṭa nāṭi
Yellā veluttuṇ colluṇ kālaiṇ
Pirappi nākkam vēruvē riyala
Tirappaṭat teriyuṇ kāṭci yāṇa.

It will be evident on careful observation that all the sounds (in Tamil language) are but the results of the modifications which the air undergoes in starting from navel and passing through the eight parts chest, neck, head, tongue, hard palate, teeth, lips and nose.

Note.—It may be interesting to note that the eight parts mentioned above exactly coincide with those mentioned in the Pāṇiniya śikṣā :—

Aṣṭāu sthānāni varṇānāmuraḥ kaṇṭhaḥ śirastathā
Jihvāmūlaṇca dantāśca nāsikōṣṭhāu ca tālu ca

But *Jihvāmūla* is translated above as *nāḷku* instead of *nāḷkiṇ aṭi*.

84. *Avvaḷi*
Paṇṇi ruyirun tannilai tiriya
Miṭarruṇ piṇanta vaḷiyi nicaikkum.

All the twelve vowels are produced by the air starting from navel and passing through the neck without undergoing any modification.

85. *Avarruḷ*
Aā āyiraṇ ṭaṅkāṇ tiyalum.

Of them *a* and *ā* are produced by opening the mouth (*i.e.*) *a* and *ā* are open sounds.

86. *I ī e ē aiyēṇa vicaikku*
Maṇṇā laintu mavarrō raṇṇa
Vavaitā
Maṇṇaṇ mutanā viḷimpuṇa luṭaiya.

The five sounds *i*, *ī*, *e*, *ē* and *ai* are similarly open sounds and are produced by the tip of the tongue approaching the upper gums.

87. *U ū o ō auveṇa vicaikku*
Maṇṇā laintu mitaḷkuvin tiyalum.

U, *ū*, *o*, *ō* and *au* (being similarly open) are produced by rounding the lips.

88. *Tattan tiripē ciṇiya veṇpa.*

It is said that the difference among themselves [(*i.e.*) the sounds having the same organ of articulation] is slight.

89. *Kakāra ṇakāra mutanā vaṇṇam.*

K and *ṇ* are produced by the contact of the root of the tongue with the root of the hard palate.

90. *Cakāra ṇakāra miṭainā vaṇṇam.*

C and *ṇ* are produced by the contact of the middle of the tongue with the middle of the hard palate.

91. *Ṭakāra ṇakāra nuṇinā vaṇṇam.*

Ṭ and *ṇ* are produced by the contact of the tip of the tongue with the front of the hard palate.

Note.—These two sounds *ṭ* and *ṇ* are alveolar according to *Tolkāppiyaṇār*; but at present they are pronounced by rounding the tongue and allowing it to touch the uppermost part of the hard palate exactly in the same way as *ṭ* and *ṇ* are pronounced in Sanskrit. Hence it is worth investigation whether the Sanskrit *ṭ* and *ṇ* were borrowed from the Dravidian languages. The original pronunciation of Tamil *ṭ* and *ṇ* is preserved even now in Malayalam.

92. *Avvā reluttu mūvakaip pirappina.*

Hence the above-mentioned six sounds have three different organs of articulation.

Note.—This sūtra is not quite necessary.

93. *Aṇṇa naṇṇiya paṇmutaṇ maruṅki*
Nānuni parantu meyyura vorrat
Tāminitu pirakkun takāra nakāram.

T and n are produced by the extended tip of the tongue completely touching the upper gums.

94. *Aṇari nuṇinā vaṇṇa morra*
Raṣṣkā naṣṣkā nāyiraṇṭum pirakkum.

R and ṇ are produced by the tip of the tongue being raised and allowed to gently touch the hard palate.

95. *Nuṇinā vaṇari yaṇṇam varuṭa*
Rakāra lakāra māyiraṇṭum pirakkum.

R and ḷ are produced by the tip of the tongue being raised and allowed to gently rub against the hard palate.

96. *Nāvilimpu vīṅki yaṇṇaṇ mutalura*
Vāvayi naṇṇa morravum varuṭavum
Lakāra lakāramā yiraṇṭum pirakkum.

L and ḷ are produced by the extended tip of the tongue respectively touching the upper gums and rubbing against them.

97. *Italiyaintu pirakkum pakāra makāram.*

P and m are produced by the contact of the lips.

98. *Pallita liyaiya vakāram pirakkum.*

V is produced by the contact of the (upper) row of teeth and the (lower) lip.

99. *Aṇṇaṇ cērnta miṭarrelu valiyicai*
Kaṇṇur ṇaṭaiya yakāram pirakkum.

Y is produced by allowing the air which passes through the neck to pass very close to the hard palate.

100. *Mellelut tārum pirappi nākkaṇ*
Colliya paḷḷi nilaiyiṇa vāyiṇu
Mūkkiṇ valiyicai yāppurāt tōṇrum.

The six melleluttu noted above (*i. e.*) ṇ, ṇ̄, ṇ̄, n, m and ṇ̄ have the nose as an additional organ of articulation.

101. *Cārntuvari ṇallatu tamakkiyal pilaveṇat*
Tērntuvelip paṭutta vēnai mūṇrun
Tattaṇ cārpir pirappoṭu civaṇi
Yotta kātciyir rammiyal piyalum.

The three secondary sounds (*i. e.*) ī, ū and ṣ have the same organ of articulation as the consonant which stands as their support (*i. e.*) the consonant which precedes them in the case of ī and ū and that which succeeds it in the case of ṣ.

102. *Ellā veluttum velippaṭak kiḷantu*
Colliya paḷḷi yelutaru valiyir
Pirappoṭu viṭuvali yuralcci vārat
Takattelu valiyicai yarirapa nāṭi
Yalāpir kōṭa lantaṇar maraittē.

The nature of the origin of the air which starts from navel and the modifications which it undergoes before it comes out as an articulated sound and of its quantity therein is clearly discussed in the scriptures of Brahmans.

103. *Aṣṭiva ṇuvalā teluntuṇurāt ticaikku*
Meyteri valiyicai yaḷavunuvaṇ riciṇē.

I have here mentioned only about the quantity of the articulated sounds without mentioning anything about what is mentioned in detail in the scriptures of Brahmans.

Note.—Iḷampūraṇar takes the sūtras 102 & 103 as two while Naccinārkkiniyar as one.

(Pirappiyal ends.)

4. Puṇariyal¹ (Chapter on Sandhi).

104. *Mūṇrutalai yiṭṭa muṇṇpatir relutti*
Niraṇṭutalai yiṭṭa mutalā kiruṇaṣṣ
Tarunāṇ kīrroṭu neriniṇ riyalu
Mellā molikku mirutiṇu mutalu
Meyyē uyireṇ rāyī riyala.

¹ This chapter deals only with the classification, and the general principles, of Sandhi.

Of the thirty three sounds consisting of vowels and consonants, twenty-two can stand as the initial member of words and twenty-four as the final member.

105. *Avarṛu!*

Meyyī rēllām puḷḷiyoṭu nilaiyal.

Of them, the final consonants are each provided with a dot.

Note.—This sūtra deals with the symbol of final consonants, but its purpose may, as well, be served by 15th sūtra in Nūṇmarapu.

106. *Kuṛṛiya lukaramu marṛena molīpa.*

The same is the case with Kuṛṛiyalukaram.

Note.—Iḷampūraṇar and Nacciṇārkkiniyar interpret this sūtra to mean that kuṛṛiyalukaram allows the succeeding vowel to take its place as final consonants. It seems that this does not suit the context.

107. *Uyirmey yīru muyirīṛ riyarrē.*

The final vowel-consonant is of the same nature as the final vowel.

Note.—This sūtra, though unnecessary, finds a place here since Tamils sometimes take vowel-consonants too as unit sounds.

108. *Uyirīru coṇnu nuyirvaru valīyu*
Muyirīru coṇmuṇ meyvāru valīyu
Meyyirīru coṇnu nuyirvaru valīyu
Meyyirīru coṇmuṇ meyvāru valīyumen
Rivveṇa varīyak kilakkuṇ kālai
Nirutta collē kuṛittuvaru kilaviyen
Rāyī riyala puṇarnilaic cuṭṭē.

Sandhi takes place between the final member of a word and the initial member of the succeeding word and it is classified under four heads :—Vowel following a vowel, consonant following a vowel, vowel following a consonant and consonant following a consonant.

109. *Avarṛu!*

Nirutta colli nīrā keluttōṭu

Kuṛittuvaru kilavi mutaleḷut tiyaiyaṭ

Peyaroṭu peyaraip puṇarkkuṇ kālum
Peyaroṭu toḷilaiṭ puṇarkkuṇ kālun
Toḷiloṭu peyaraip puṇarkkuṇ kālun
Toḷiloṭu toḷilaiṭ puṇarkkuṇ kālun
Mūnrē tiripīṭa nonrē yiyalpeṇa
Vāṅkan nāṅkē molīpuṇa riyalpē.

When sandhi takes place between the final member of the 'standing word', and the initial member of the succeeding word, both the standing word and the succeeding word or either of them may be nouns and verbs; there are four cases of sandhi in three of which change takes place and there is no change in the fourth.

110. *Avaitām*

Meypiri tātan mikutal kuṇṛalen
Rivveṇa molīpa tiriya mārē.

They [(i.e.) sandhi with change] are assimilation, insertion and elision. Ex. maṇ + kuṭam = maṭkuṭam; yānai + kōṭu = yānaikkōṭu; maram + vēr = maravēr.

111. *Nirutta colluṇ kuṛittuvaru kilaviyu*

Maṭaiyoṭu tōṇṛinum puṇarnilaik kuriya.

Sandhi (in Tamil language) admits the insertion of a particle between the final letter of the standing word and the initial letter of the succeeding word. Ex. āyiram + onṛu = āyirattonṛu.

112. *Maruviṇ rokuti mayaṅkiyaṇ molīyu*

Muriyavai yulavē puṇarnilaic cuṭṭē.

In sandhi the order of certain marūu or colloquial words is sometimes inverted. Ex. il + muṇ = muṇṛil.

113. *Vērrumai kuṛitta puṇarmolī nilaiyum*

Vērrumai yalvaliṭ puṇarmolī nilaiyu

Meluttē cāriyai yāyiru paṇṇi

Nolukkal valiya puṇaruṇ kālai.

Sandhi may take place both when the standing word and the succeeding word stand in case-relation to each other and when they are not in case-relation to each other. In sandhi either letter or cāriyai (flexional increment) may be inserted between the two words.

114. *Aioṭu kuṇ atukaṇ ṇeṇṇu*
Mavvā reṇṇa vērrumai yurupē.

Case suffixes are six in number viz. ai, oṭu, ku, iṇ, atu, and kaṇ.

115. *Valleluttu mutaliya vērrumai yurupir*
Kolvali yorriṭai mikutal vēṇṭum.

A voiceless consonant or a nasal must be inserted between the base and the case-suffix that commences with a voiceless consonant (*i.e.*) Ku of the fourth case and Kaṇ of the seventh case. Ex. maṇi + ku = maṇikku; maṇi + kaṇ = maṇikkaṇ; nam + kaṇ = naṇkaṇ.

Note.—In nam + kaṇ, m is dropped and ṇ is inserted.

116. *Āra nuruṇi ṇakarak kiḷavi*
yīrā kakaramuṇaik keṭutal vēṇṭum.

The a of atu, the sixth case suffix, is dropped if the base ends in a. Ex. nama + atu = namatu.

Note.—A is added to nam according to the sūtra 162.

117. *Vērrumai valiya peyarpuṇar nilaiyē.*

Case-suffix is suffixed to the base.

118. *Uyartiṇaiṇ peyarē yaṣṇiṇaiṇ peyareṇ*
Rāyiranṇ teṇṇa peyarnilaic cuttē.

Nouns denoting objects are of two kinds :—Uyartiṇai and Aṣṇiṇai.

Note.—Nouns denoting rational beings are uyartiṇai and the rest aṣṇiṇai.

119. *Avarṇuvali maruṇkiṇ cāriyai varumē.*

Flexional increment or cāriyai is suffixed to them [(*i.e.*) the above-mentioned nouns].

120. *Avaitām*
Iṇṇē varṇē yatlē yammē
Yorṇē yāṇē yakkē yikkē
Yannen kiḷavi yulappaṭaṭaṭ piṇavu
Manṇa veṇṇa cāriyai moliyē.

The flexional increments are iṇ, varṇu, attu, am, oṇ, āṇ, akku, ikku, aṇ etc.

121. *Avarṇu*
Iṇṇi ṇikara māvi ṇiruti
Munṇark keṭuta lurittu mākum.

I of iṇ is optionally dropped after the final ā of the base or standing word. Ex. ā + iṇ + ai = āṇai or āviṇai.

122. *Aḷavāku molimuta ṇilaiya vuyirmicai*
Naṣkāṇ raṣkā ṇākiya nilaittē.

N of iṇ is changed to ṛ before words denoting measure. Ex. pattu + iṇ + ulakku = patirṛulakku.

123. *Vaṣkāṇ meykeṭac cuttumula laimmu*
Naṣkā nirra lākiya paṇṇē.

V of varṇu is dropped after the words beginning with the demonstrative root (a, i, u) and ending in ai. Ex. avai + varṇu + ai = avarṇai.

124. *Naṣkāṇ raṣkā nāṇka nurupirku.*

N of iṇ, oṇ, āṇ and aṇ is changed to ṛ before ku, the fourth case suffix. viḷa + iṇ + ku = viḷaviṛku.

125. *Āṇi ṇakaramu matanō varṇē*
Nāṇmun varūum vaṇmutar roḷirṇē.

N of āṇ is similarly changed to ṛ when it comes between a noun denoting a star and a verb beginning with a voiceless consonant. Ex. paraṇi + āṇ + koṇṭāṇ = paraṇiyārkoṇṭāṇ.

126. *Atti ṇakara makaramuṇai yillai.*

A of attu is dropped after words ending in a. Ex. makam + attu + kai = makattukkai.

Note.—The final m of makam is dropped according to the sūtra 332.

127. *Ikki ṇikara mikaramuṇai yarṇē.*

I of ikku is dropped if the base or the standing word ends in i. Ex. āṭi + ikku + koṇṭāṇ = āṭikkukkoṇṭāṇ.

128. *Aiyiṇ munṇaru mavviya ṇilaiyum.*

I of ikku is dropped even if the base or the standing word ends in ai. Ex. cittirai + ikku — koṇṭāṇ = cittiraikkukkoṇṭāṇ.

129. *Eppeyar munṇarum valleluttu varuvali*
Yakki nirutimeym micaiyoṭuṇ keṭumē
Kurriya lukara murrat tōṇrātu.

Kku of akku is dropped when the latter is inserted between any noun and a word beginning with a voiceless consonant. Ex. Tamil + kūtū = tamīlakkūtū.

130. *Ammi nirutti kacatak kālait*
Taṇmey tirintu ṇāṇana vākum.

M of am is changed to ṇ, ñ and n when it is followed by k, c and t respectively. Ex. puḷi + am + kōṭu = puḷiyaṇkōṭu; similarly, puḷiyaṇcēṭiḷ, puḷiyantōḷ.

131. *Meṇmaiṇu miṭaimaiyum varūuṇ kālai*
Yiṇmai vēṇṭu meṇmaṇār pulavar.

Learned men say that m of am is dropped when it is followed by a nasal or a semivowel. Ex. puḷi + am + ṇeri = puḷiya-ṇeri; similarly puḷiyanuṇi, puḷiyamuṭi, puḷiyayāl etc.

Note.—Iḷampūraṇar adds that the same is the case even when m is followed by a vowel. Ex. puḷiyavilai.

132. *Inṇeṇa varūum vēṇṇumai yurupir*
Kiṇṇeṇ cāriyai yiṇmai vēṇṭum.

The flexional increment in is dropped before the case suffix in. Ex. viḷavin.

133. *Peyarun toḷilum pirintoruṇ kicaipṇa*
Vēṇṇumai yurupṇu nilaipeṇu valiyun
Tōṇṇam vēṇṭāt tokutik kaṇṇu
Mottutar koḷukiya valakkōṭu civaṇic
Coṇcitar maruṇkiṇ valivantu viḷaṇkā
Tiṭainiṇ riyaḷuṇ cāriyai yiyarkai
Yuṭaimaiyu miṇmaiṇu moṭuvayi nokkum.

When a noun is followed by a verb or a verbal noun, flexional increment is inserted, in sandhi, according to usage between the base of the noun and the case suffix or after the base if the case suffix is dropped, though when the two words (noun and verb or noun and verbal noun) are separately read, the flexional increment disappears. Between the base and the case suffix oṭu,

it (flexional increment) both appears and disappears. Ex. viḷa-viṇai-k-kuraittāṇ, viḷaviṇai-k-kuraittavaṇ; nilāttu-k-kōṭāṇ, nil-āttukkōṭavaṇ; pūviṇoṭuvirinta-kūntal, pūvoṭuvirinta-kūntal.

134. *Attē varṇē yāyiru moḷimē*
Loṇṇumey keṭula reṇṇeṇ varṇē
Yavarṇumun varūum valleluttu mikumē.

The consonant that precedes the flexional increments attū and varṇu is dropped, while that which follows them is doubled. Ex. kalam + attū + kuṇai = kalattu-k-kuṇai; av + varṇu + kōṭu = avarṇu-k-kōṭu.

135. *Kāramuṇ karamuṇ kāṇoṭu civaṇi*
Nērat tōṇru meluttin cāriyai.

Kāram, karam and kāṇ are the flexional increments used when naming a letter. Ex. akāram, ikāram etc.

Note.—Iḷampūraṇar says that āṇam and ōṇam were used instead of ākāram, ōkāram.

136. *Avarṇuḷ*
Karamuṇ kāṇu neṭṭelut tilavē.

Of them karam and kāṇ are not used along with long vowels.

137. *Varaṇmurai mūṇruṇ kurṇelut tuṭaiya.*

All the above three are used along with short vowels.

138. *Aikāra aukāraṇ kāṇoṭun tōṇrum.*

But kāṇ also is used along with ai and au.

139. *Puḷḷi yīṇṇumun nuyirtaṇit tiyalātu*
Meṇṇoṭuṇ civaṇu mavviyal keṭuttē.

Vowel following a consonant cannot stand by itself, but mingles itself with the preceding consonant.

Note.—This sūtra evidently deals with symbols and not sounds. Ex. மாம் + அது = மாமது.

140. *Meṇṇuyir nīṇkiṇ raṇṇuru vākum.*

The consonant takes its original form when it is separated from the vowel which follows it. Ex. மாமுண்டு = மாம் உண்டு.

Note.—This sūtra also deals with symbols.

141. *Ellā molikku muyirvaru valiyē*
Yuṭampāṭu meyyi nuruvukolal varaiyār.

It is not prohibited to write a suitable consonant between words of which the preceding one ends in a vowel and the succeeding one begins in a vowel. Ex. puli + ankē = puli(y) ankē.

Note.—Tolkāppiyānār has not clearly stated here what those consonants are. But they are generally the semi-vowels y and v, as is seen from the later sūtras.

142. *Eluttō ranna poruṭeri puṇarcci*
Yicaiyir ririta nīlaiya paṇṇē.

Words though similar in form take different kinds of sandhi according to the way in which they are pronounced.

143. *Avaitām*
Munṇap poruḷa puṇarcci vāyi
Ninna venṇu meluttukkaṭa nīlavē.

Since the meaning of such words is determined from the context, they are not bound to a particular rule of sandhi.

(Puṇariyal ends.)

5. Tokaimarapu.

(Chapter on the traditional sūtras on sandhi taken collectively.)

144. *Kacataṭa mutaliya molimēr rōṇru*
Mellelūt tiyarkai colliya muraiyān
Nañanama venṇu morrā kummē
Yaṇṇa marapiṇ molivayi nāna.

The nasal sound that can appear before k, c, t and p is respectively ñ, ñ̄, ṇ and m. Ex. Vilaṅkōṭu, viḷāncetiḷ, viḷantōl, viḷampū.

145. *Ñanama yavaveṇu mutalāku moliyu*
Muyirmuta lākiya moliyu muḷappāṭa
Vanri yanaittu mellā valiyu
Ninra coṇmu niyalpā kummē.

When the initial member of the succeeding word is ñ, ñ̄, m, y or any vowel, no change takes place in sandhi whatever be

the final member of the standing word. Ex. Viḷa ñāṇratu, viḷa nīṇratu etc.

146. *Avarruḷ*
Mellelūt tiyarkai yuralinum varaiyār
Colliya toṭarmoli yiruti yāna.

None prevents the optional insertion of a nasal after the final member of a toṭarmoli and before the letters mentioned in the previous sūtra.

Note.—For the meaning of toṭarmoli, refer to sūtra 45.

147. *Naṇaven pulḷimun yāvu ñāvum*
Vinaiyō ranaiya venmaṇār pulavar.

Learned men say that if y is the initial member of a verb and if it stands after a word which ends in ṇ or ṇ̄, ñ is optionally substituted for it. Ex. Maṇ yāṭta or maṇ ñāṭta.

148. *Molimuta lāku mellā veluttum*
Varuvali ninra vāyiru pulḷiyum
Vērrumai yalvalit tiripita nīlavē.

No change takes place if ṇ or ṇ̄ is the final member of a word and it is followed by another which does not stand in case relation to it. Ex. Maṇ kaṭitu etc.

149. *Vērrumaik kaṇṇum vallelut talvali*
Mērkū riyarkai yāvayi nāna.

Similar is the case even when the succeeding word stands in case-relation to the standing word if the former does not begin with a voiceless consonant. Ex. Maṇ nīṭci.

150. *Lāna veṇavarūm pulḷi munṇart*
Tana veṇavarir raṇavā kummē.

If t and n are the initial member of the succeeding word and l and ṇ are the final member of the standing word, the former are respectively changed to r and ṇ̄. Ex. kal + tītu = kaḷrītu; kal + naṇru = kaṇṇaṇru; poṇ + tītu = poṇrītu; poṇ + naṇru = poṇnaṇru.

Note.—For the change of the final l and n of the preceding word, refer to the corresponding sūtras in *Pulḷimayaṅkiyal*.

151. *Naḷaven pulḷimun taṇavenat tōṇrum.*

The same t and n are changed to ṭ and ṇ if they are preceded by ṇ and ḷ. Ex. Maṇ + tītu = maṇṭītu; Maṇ + naṇru = maṇṇaṇru; Muḷ + tītu = muḷṭītu; Muḷ + naṇru = muṇṇaṇru.

152. *Uyirī rākiya munṇilaik kilaviyum*
Puḷḷi yiruti munṇilaik kilaviyu
Miyalpā kunavu muraḷā kunavumen
Rāyī riyala valḷeluttu variṇē.

If the standing word is a verb of the second person ending in a vowel or a consonant and the initial member of the succeeding word is a voiceless consonant, there is either no change in sandhi or the latter voiceless consonant is optionally doubled. Ex. Eṇi korṛā ; uṇ korṛā ; naṭa korṛā, naṭa(k)korṛā; īr korṛā, īr(k)korṛā.

153. *Auveṇa varūu muyiriru collum*
Ṇanamava venṇum puḷḷi yirutiyaṇ
Kurriya lukarat tirutiya muḷappaṭa
Murṛat tōṇrā munṇilai molikkē.

If the final member of the standing word mentioned in the previous sūtra is au, ṇ, n, m, or u, the change mentioned there does not operate completely. Ex. kau + korṛā = Kau(vu)(k)-korṛā; uriṇ + korṛā = uriṇ(u)korṛā or uriṇ(u)(k)korṛā etc.

Note.—For the insertion of u refer to the corresponding sūtras in *Uyirmayaṅkiyal* and *Puḷḷimayaṅkiyal*.

154. *Uyirī rākiya yuyartiṇaiṭ peyarum*
Puḷḷi yiruti yuyartiṇaiṭ peyaru
Mellā valiṇu miyalpeṇa molipa.

No change takes place in sandhi when the standing word is uyartiṇai whether the succeeding word is in case-relation to it or not. Ex. nampi kuṛiyaṇ, nampi māṇṭāṇ, nampi yāvaṇ, Nampi aṭaintāṇ; Avaṇ kuṛiyaṇ, Avaṇ māṇṭāṇ, Avaṇ yāvaṇ, Avaṇ aṭaipu; Nampi kai etc.; Avaṇ kai, etc.

155. *Avaṇṇuḷ*
Ikara viruṇpeyar tiripṭa nuṭaittē.

Of them some of the nouns ending in 'i' undergo change in sandhi. Ex. Eṭṭi + pū = Eṭṭippū.

Note.—Here Eṭṭi is not the name of a tree, but a local title.

156. *Aṣṛiṇai viravuppeya riyalpumā ruḷavē.*

Such of those uyartiṇai nouns which are used as aṣṛiṇai also do not, sometimes, have the change. Ex. Cāṭṭaṇ kuṛiyaṇ, etc.

Note.—Cāṭṭaṇ is the name of a person here given to an animal.

157. *Puḷḷi yirutiya muyiriru kilaviyum*
Valḷeluttu mikuti colliya muraṇiyār
Rammi nākiya tolircon munvarin
Meymmai yākalu muraḷat tōṇralu
Mammurāi yiraṇṭu muriyavai yuḷavē
Vērrumai maruṅkir pōrral vēṇṭum.

If a noun (with its third case-suffix dropped) ends in a vowel or consonant and is followed by a verb which denotes its action and which begins with such a letter as admits its doubling (according to the rules mentioned in *Uyirmayaṅkiyal* and *Puḷḷimayaṅkiyal*), there is no change or the doubling of the initial letter of the succeeding word is optional. Ex. Nāykōṭpaṭṭāṇ, pulikōṭpaṭṭāṇ; cūrkōṭpaṭṭāṇ, cūr(k)kōṭpaṭṭāṇ.

158. *Melleluttu mikuvali valipṭoṭu tōṇralum*
Valḷeluttu mikuvali melipṭoṭu tōṇralu
Miyarkai maruṅkiṇ mikarkai tōṇralu
Muyirmika varuvali yuyirkeṭa varutaluṇ
Cāriyai yuḷvalic cāriyai keṭutaluṇ
Cāriyai yuḷvalit taṇṇurupū nilaiyaluṇ
Cāriyai yiyarkai yuraḷat tōṇralu
Muyartiṇai maruṅki noliyātu varutalu
Maṣṛiṇai viravuppeyark kavviya nilaiyalu
Meyṇṇi tākīṭat tiyarkai yāṭalu
Manna pīravun taṇṇiyaṇ maruṅkiṇ
Meyṇṇerak kiḷantu pōruḷvarain ticaikku
Māikāra vēṇṇumait tiripeṇa molipa.

The different kinds of sandhi which take place between the standing word and the coming word when the former is of the second case with the case-suffix ai or without it are as follows:—

(1) Insertion of a voiceless consonant for the nasal or (2) *vice versa*; (3) insertion (of a letter or letters) when there should be no change; (4) absence of a vowel which ought to have been inserted; (5) absence of flexional increment where it ought to be; (6) presence of 'ai' itself along with the flexional increment; (7) optional insertion of letters instead of flexional increment; (8) invariable presence of 'ai' at the end of uyartinaï words and viravuppeyar; (9) absence of change when there ought to have been assimilation and substitution etc. Ex. (1) viḷakkuraittān for viḷaṅkuraittān (viḷa + am + kuraittān); (2) maraṅkuraittān for marakkuraittān (maram + kuraittān); (3) tāy(k)kolai for tāykolai; (4) palākkuraittān for palāakkuraittān; (5) vaṇṭukoṇarntān for vaṇṭuṅkoṇarntān; (6) vaṇṭinaikkōṇarntān for vaṇṭuṅkoṇarntān; (7) puḷikuraittān or puḷikkuraittān for puḷiyaṅkuraittān; (8) nampiyaikkōṇarntān; korraṇaikkōṇarntān; (9) poṅkoṇarntavan for poṅkoṇarntavan.

159. *Vērrumai yalvali iai yenṇu*
Mirruppeyark kiḷavi mūvakai nilaiya
Vavaitā
Miyalpā kunavum valleḷuttu mikunavu
Muralā kunavu menmanār pulavar.

If the standing word ends in i or ai and if it does not stand in case-relation to the succeeding word, there are 3 possible cases of sandhi:—(1) absence of any change; (2) insertion of a voiceless consonant and; (3) optional insertion of the same. Ex. (1) Parutti kuṛitu, kārai kuṛitu; (2) Māci(t)tiṅkal, cittirai(t)tiṅkal; (3) kiḷi kuṛitu, kiḷi(k)kuṛitu; tiṇai kuṛitu, tiṇai(k)kuṛitu.

160. *Cuṭṭumuta lākiya vikara viṛutiyu*
Mekaramutal viṇāvi nīkara viṛutiyuṇ
Cuṭṭuccinai nītiya vaiye nīṛutiyum
Yāven viṇāvi naiye nīṛutiyum
Valleḷuttu mikunavu muralā kunavuṇ
Colliyan maruṅki nūḷaveṇa molīpa.

When the standing word begins with a demonstrative root or the interrogative root 'e' and ends in i, or when it begins with the lengthened form of the demonstrative root or yā, the initial

member of interrogative pronouns, and ends in ai, a voiceless consonant is inserted between it and the succeeding word either primarily or optionally. Ex. Atōli(k)koṇṭān, etōli(k)koṇṭān; Īṇṭai(k)koṇṭān, yāṇṭai(k)koṇṭān; Avvalikoṇṭān, avvali(k)koṇṭān; evvali koṇṭān, evvali(k)koṇṭān.

161. *Neṭiyatan munṇa rorrumey keṭutaluṇ*
Kuṛiyatan munṇart taṇṇuru viratṭalu
Maṛiyat tōṇriya neṛiyiya leṇṭa.

It is said that, in usage, the consonant that stands as the final member of the standing word or base of a word is dropped or doubled according as it respectively follows a long or short vowel. Ex. tān + nallaṇ = tānallaṇ; poṇ + akal = poṇnakal.

162. *Āra nuruṇṇu nāṅka nuruṇṇuṇ*
Kūriya kurror riraṭṭa lillai
Yīrāku pulḷi yakaramoṭu nilaiyu
Neṭumutal kuṛuku molimun nāna.

If the base of words which shorten their long vowel in oblique cases are followed by the fourth, or sixth, case-suffix, their final consonants are not doubled, but 'a' is inserted after them. Ex. tam + ku = tam(a)kku; tam + atu = tam(a)atu = tamatu. (The a of atu is dropped by sūtra 116).

Note.—The words which shorten their long vowel in oblique cases are tān, yān, tām, nām, yām and nī; nī becomes niṇ.

163. *Numme nīṛutiyu manṇilai tiriyātu.*

The same is the case with num. Ex. numakku, numatu.

164. *Ukaramoṭu puṇarum pulḷi yīṛuti*
Yakaramu muyirum varuvali yiyarkai.

The words which are capable of having 'u' inserted after their final consonant and the succeeding word, do not have it if the succeeding word begins with a vowel or y. Ex. Uriṇ yānā, uriṇātā.

Note.—For the words which are capable of taking u after their final consonant, refer to sūtras 297, 299 etc.

165. *Uyirum pulḷiyu miṛuti yāki*
Yalavu nīṛaiyu menṇuṇ cuṭṭi

Yulavenap paṭṭa vellāc collun
Tattaṇ kiḷavi tammakap paṭṭa
Muttai varūuṇ kālān tōṇṇi
Notta tenpa vēyeṇ cāriyai.

It is said that ē is the proper *cāriyai* or flexional increment after the words that denote measure, weight or number if they are followed by a similar word denoting lesser measure, weight or number. Ex. *ulakku + ālākku = ulakkēyālākku*; *toṭi + kaḥcu = toṭiyēkaḥcu*; *kāni + muntiri = kāniyēmuntiri*.

166. *Araiyeṇa varūum pālvarai kiḷavikkup*
Puraiya tanṇār cāriyai yiyarkai.

The above ē is not inserted if the succeeding word is *arai*. Ex. *Uḷakkarai, toṭiyarai* and *onṇarai*.

167. *Kuraiyeṇ kiḷavi munṇvaru kālai*
Niraiyat tōṇṇum vēṇṇumai yiyarkai.

If the word *kurai* follows a word denoting measure, weight or number, the sandhi that takes place there, is the same as that when the two words stand in case relation to each other. Ex. *urikkurai, kalakkurai* etc.

168. *Kurriya lukarak kiṇṇē cāriyai.*

If *kurai* follows a word denoting measure, weight or number whose final letter is *kurriyalukaram*, the flexional increment *in* is inserted between them. Ex. *Uḷakkinkurai, kaḥcinkurai, onṇinkurai*.

169. *Attitai varūuṇ kalame ṇalavē.*

Attu is inserted if *kurai* follows *kalam*. Ex. *kalattukkurai*.

170. *Paṇaiye ṇalavuṇ kāve niraiyu*
Ninaiyuṇ kālai yinṇoṭu civaṇum.

On careful consideration it is seen that the *cāriyai in* is inserted if *kurai* follows the word 'paṇai' denoting measure and *kā* denoting weight. Ex. *paṇaiyin kurai, kāvin kurai*; sometimes *paṇaikkurai* and *kākkurai*.

171. *Aḷavirku niraiyirku molimuta lāki*
Yulavenap paṭṭa vonpatir reluttē
Yavaitān

Kacalapa venṇā namava venṇā
Vakara vukaramō ṭavaiyeṇa molipa.

There are only nine letters that stand at the beginning of words denoting measure and weight and they are, k, c, t, p, n, m, v, a and u. Ex. *kalam, cāṭi, tūtai, pānai, nāli, maṇṭai, vaṭṭil, akal, ulakku*; *kāḷāncu, cīrakam, toṭi, palam, nirai, mā, varai, antai*.

Note.—The word beginning with u and denoting weight was not extant even at the time of Iḷampūraṇar. In his time there were words like *immi, ōrātai* denoting measurement, and not beginning with the above-mentioned letters.

172. *Īriyaṇ maruṇki nivaivivar riyaḷpenak*
Kūriya kiḷaviṇ pallā rellā
Meyttalaip paṭṭa vaḷakkoṭu civaṇi
Yottavai yuriya puṇarmoli nilaiyē.

All those changes in sandhi other than those that have been mentioned here must be determined from usage.

173. *Palarari conmun yāva renṇum*
Peyariṭai vakaraṇ ketutalu mēṇai
Yonṇari conmun yāten viṇāviṭai
Yonṇiya vakaram varutalu miraṇṭu
Maruvin pāttiyir ririyuman payinṇē.

In usage the 'va' of *yāvar* when it follows a plural noun is dropped and 'va' is inserted between *yā* and *tu* of the interrogative pronoun *yātu* when it follows neuter singular. Ex. *Avar + yāvar = Avar yār*; *Atu + yātu = Atu yāvatu*.

(Tokaimarapu ends.)

6. Urupiyal.

(Chapter on the sandhi between the base and the case-suffixes.)

174. *Aā uū ēau venṇu*
Mappā lāra ṇilaimoli munṇar
Vēṇṇumai yurupir kiṇṇē cāriyai.

The inflexional increment 'in' is inserted between the noun base ending in a, ā, u, ū, ē and au and the case-suffixes. Ex.

viḷa + ai = vila(v)inaḷ, viḷaviṇoṭu, viḷavirku, viḷaviṇatu, viḷaviṇkaṇ;
 palā + ai = palā(v)inaḷ, palāviṇoṭu etc.; kaṭu + ai = kaṭu(v)inaḷ,
 kaṭuviṇoṭu etc.; kalū + ai = kalūu(v)inaḷ, kalūu(v)inoṭu etc.; cē +
 ai = cē(v)inaḷ, cē(v)inoṭu etc.; vau + ai = vau(v)inaḷ, vauviṇoṭu
 etc.

175. *Pallavai mutaliya vakara viṇuṭpeyar*
Varroṭu civaṇa lecca minṇē.

The words which denote *many* and which end in 'a' may also take the cāriyai varṇu. Ex. palla + ai = pallavarṇai, palla-varroṭu; cila + ai = cilavarṇai, cilavarroṭu etc.

176. *Yāven viṇāvu māyiya ririyātu.*

Yā also is of the same nature (*i. e.*) it takes varṇu after it before the case-suffix. Ex. yāvarṇai.

177. *Cuṭṭumuta lukara mannoṭu civaṇi*
Yoṭṭiya meyyolil tukaraṇ ketumē.

The words which begin with a demonstrative root and end in u take 'aṇ' before the case-suffix and drop their final u. Ex. atu + ai = at + aṇ + ai = ataṇai, ataṇoṭu etc.; itaṇai itaṇoṭu etc.; utaṇai, utaṇoṭu etc.

178. *Cuṭṭumuta lākiya vaiye nirutu*
Varroṭu civaṇi nirralu murittē.

The words which begin with a demonstrative root and end in 'ai' may also take varṇu before the case-suffix. Ex. Avai + ai = avai + varṇu + ai = avaiyarṇai, avaiyarroṭu etc.; ivaiyarṇai, ivaiyarroṭu etc.; uvaiyarṇai, uvaiyarroṭu etc.

Note.—v of varṇu is dropped by sūtra 123.

179. *Yāven viṇāvi naiye nirutiyu*
Māyiya ririyā tenmaṇār pulava
Rāvayin vakara maiyoṭuṇ ketumē.

Learned men say that the interrogative yāvai is of the same nature (*i. e.*) it takes varṇu after it before case-suffix. Then 'vai' of yāvai is dropped.

180. *Niye noruṭpeyar neṭumutal kuruku*
Māvayi nakara morṇā kummē.

ī of nī is shortened before case-suffix, when n is inserted between them. Ex. ninṇai, ninṇoṭu, ninṇakku etc.

181. *Ōkāra virutik konṇē cāriyai.*

On is the cāriyai that is inserted between the base ending in ō and the case-suffix. Ex. kō onai.

182. *Aā venṇu marappēyark kiḷavik*
Kattoṭuṇ civaṇu mēla nurupē.

Attu also is inserted between the base of words ending in a or ā and denoting trees and the seventh case-suffix. Ex. viḷa + kaṇ = viḷavattukkaṇ.

183. *Ōnaren pulḷik kinṇē cāriyai.*

In is the cāriyai that is inserted after the base ending in ñ and n. Ex. Uriṇṇai, Uriṇṇoṭu; poruṇṇai, poruṇṇoṭu.

184. *Cuṭṭumutal vakara maiyu meyyuṇ*
Keṭṭa viruti yiyarṇiri pinṇē.

There is no difference in nature between the words beginning with the demonstrative roots and ending in v (*i. e.*) av, iv and uv and the word (yāvai) which drops its vai (when it takes the cāriyai varṇu). (*i. e.*) Av, iv and uv take the cāriyai varṇu when their final v is dropped. Ex. av + ai = av + varṇu + ai = avarṇai, avarroṭu etc.; ivarṇai, ivarroṭu etc.; uvarṇai, uvarroṭu etc.

185. *Ēṇai vakara minṇoṭu civaṇum.*

Word that ends in v other than those mentioned in the previous sūtra takes the cāriyai in. Ex. Tev + ai = tev + in + ai = tevinai.

186. *Maṣkāṇ pulḷimu nallē cāriyai.*

The base that ends in m takes attu before case-suffix. Ex. maram + ai = maram + attu + ai = marattai.

187. *Inṇitai varūu moliyumā ruḷavē.*

Some bases ending in m take in instead of attu before case-suffixes. Ex. Urum + ai = uruminaḷ, uruminoṭu etc.; tiruminaḷ, tiruminoṭu etc.

188. *Numme nīruti yiyarkai yākum.*

Num takes the case-suffix directly without the insertion of any flexional increment. Ex. Nummai, nummoṭu etc.

189. *Tānā menṇu makara virutiyum*

Yāme nīrutiya matanō ranna

Ā ey yākum yāme nīruti

Yāvayin yakaramey keṭutal vēṇṭu

Mēnai yiraṇṭu neṭumutal kurukum.

Of the bases ending in m, tām and nām have their vowels shortened before case-suffix and yām is changed to em before the same. Ex. tām + ai = tammai, tammoṭu, nammai, nammoṭu etc.; yām + ai = emmai, emmoṭu etc.

190. *Ellā menṇu mīruti munṇar*

Varṇen cāriyai murrat tōṇru

Mummai nilaiyu mīruti yāṇa.

The base ellām takes varṇu before case-suffix and um is added after the case-suffix. Ex. ellām + ai = ellām + varṇu + ai + um = ellāvarṇaiyum, ellāvarṇoṭum, ellāvarṇinum etc.

191. *Uyartiṇai yāyi nammiṭai varumē.*

Nam is inserted instead of varṇu in the previous case if ellām refers to uyartiṇai. Ex. Ellānammaiym, ellānamminum etc.

192. *Ellāru menṇum paṭārkkai yirutiya*

Mellīru menṇu munṇilai yirutiya

Morṇu mukaramuṇ keṭumēṇa molīpa

Nirral vēṇṭum rakaraṇ ṭuḷḷi

Yummai nilaiyu mīruti yāṇa

Tammiṭai varūum paṭārkkai mēṇa

Nummiṭai varūum munṇilai molikkē.

‘Ellārum’ which denotes the third person and ‘ellīrum’ which denotes the second person have tam (followed by the case-suffix) and num (followed by the case-suffix) inserted between ellār and um, and ellīr and um respectively. Ex. ellār-tammai-y-um, ellīrnummai-y-um.

193. *Tānyā nēṇṇu māyī rīrutiya*

Mēṇṇuṇ peyarōṭum vēṇṭuṭā ṭilavē.

Tāṇ and yāṇ undergo the same change as the above three words tām, nām and yām (before case-suffixes). (i.e.) tāṇ is changed to taṇ in oblique cases and yāṇ to eṇ. Ex. taṇṇai etc.; eṇṇai etc.

194. *Alanē ṭulaṇē yāyiru molikku*

Mattu miṇṇu muraḷat tōṇra

Lotta teṇṭa vuṇaru mōrē.

Learned men say that the cāriyai, attu and in are optionally added after the words alaṇ and ṭulaṇ in oblique cases. Ex. alaṭṭai, alaṇṇai; ṭulaṭṭai, ṭulaṇṇai etc.

195. *Anṇen cāriyai yēla nīruti*

Munṇart tōṇru miyarkait teṇṭa.

The cāriyai aṇ is added after the number ēl. Ex. ēlaṇai, ēlaṇoṭu etc.

196. *Kurriya lukarat tiruti munṇar*

Murrāt tōṇru minṇen cāriyai.

The flexional increment ‘in’ is inserted after the base ending in ū.

197. *Neṭṭelut timṭa roṇṇumikat tōṇru*

Mappāṇ molika laḷvali yāṇa.

If the consonant that precedes ū is preceded by a long vowel, it is doubled wherever possible (only ṭ and ṇ are doubled).

198. *Avaitām*

Iyarkaiya vākuṇ ceyarkaiya veṇṭa.

It is said that the flexional increment ‘in’ is not added in the above case. Ex. yāṭu + ai = yāṭṭai.

Note.—Since the sūtra 196 says that the flexional increment ‘in’ is added and the sūtra 197 says that the consonant preceding the final ū is doubled, there arises a doubt whether the flexional increment is added or not, in cases where the consonant preceding ū is doubled. This sūtra 198 clears that doubt.

Since the word ‘ceyarkaiya’ is unnecessarily found in the sūtra, the commentators think that the flexional increment is sometimes added even when the consonant is doubled. But it

seems to me that they may say so since the word 'eṇpa' is found in the sūtra.

199. *Eṇṇi nīruti yaṇṇoṭu civaṇum.*

All numbers ending in ū take the flexional increment 'aṇ'.

Ex. oṇṇū + ai = oṇṇānai etc.

200. *Oṇṇu mutalākapaṭṭūrtu varūu*

Mellā veṇṇuṇ colluṇ kālai

Yāṇṇai varīṇu māṇa millai

Yaṅṭen kiṭavi yāvayir keṭumē

Yuytal vēṇṭum paṅkāṇ meyyē.

In compound words having the numbers one to eight (i.e., oṇṇū, iraṇṭū etc.) as the first member and paṅtū as the second member, there is no harm if the flexional increment 'āṇ' also is added, and in that case aṅtū of paṅtū is dropped. Ex. irupaṅtū + ai = irupāṇai etc.

Note.—Since it is said that 'āṇ' also may be added, the flexional increment 'aṇ' may also be added by the sūtra 199. Hence we have the form irupaṅṭānai also.

201. *Yāte nīrutiyaṇ cuttumuta lākiya*

Vāyla vīrutiya maṇṇoṭu civaṇu

Māyṭaṇ keṭuta lāvayi nāṇa.

The word yātu and the words (aṅtū, iṅtū and uṅtū) which commence with a demonstrative letter and have āytam in the middle take the increment aṇ; and the āytam in the latter case is then dropped. Ex. yāṭānai, atānai, itānai etc.

202. *Ēḷa nūrupīrkut ticaiṭṭeyar muṇṇarc*

Cāriyaik kiṭavi yiyarkaiyu māku

Māvayi nīruti meyyoṭuṇ keṭumē.

Words denoting direction, when followed by the seventh case-suffix, do not optionally take the increment iṇ (mentioned in sūtra 196), in which case, the final ū with the preceding consonant is dropped. Ex. vaṭakku + kaṇ = vaṭakkaṇ or vaṭakkiṇkaṇ.

203. *Puḷḷi yīrutiya muṇṇirīru kiṭaviyaṇ*

Colliya valla vēṇaiya vellān

Tēruṇi kālai yurupoṭu civaṇic

Cāriyai nilaiyuṇ kaṭaṭṭā ṭilavē.

All words ending in consonants or vowels, not mentioned above sometimes take flexional increments and sometimes not.

(Urūpiyal ends.)

7. *Uyirmayaṇkiyal.*

(Chapter dealing with sandhi when the standing word ends in a vowel.)

204. *Akara vīrutiṭṭi peyarnilai muṇṇar*

Vēṇṇumai yalvalik kacatapaṭ tōṇṇir

Ratta motta vorṇṇai mikumē.

If the standing word is a noun ending in 'a', and if it is followed by k, c, t or p, k, c, t or p is respectively inserted in non-case-relation sandhi. Ex. viḷa + kuṇṇitū = viḷa-k-kuṇṇitū etc.

205. *Viṇaiyeṇcu kiṭaviyu muṇṇamak kiṭaviyu*

Meṇave neccamuṇ cutti nīrutiya

Māṇka veṇṇu muraiyacaik kiṭaviyu

Nāṇkark kiṭanta velleṭuttu mikumē.

If verbal participles and particles denoting comparison that end in 'a', the particle 'eṇa', the demonstrative root 'a' and the particle 'āṇka' happen to be standing words, k, c, t or p is inserted after them as in the case mentioned in the previous sūtra (when they are followed by k, c, t or p respectively). Ex. uṇa + koṇṇāṇ = uṇa-k-koṇṇāṇ; pulipōla + koṇṇāṇ = pulipōla-k-koṇṇāṇ; kolḷeṇa + koṇṇāṇ = kolḷeṇa-k-koṇṇāṇ; a + koṇṇāṇ = a-k-koṇṇāṇ; āṇka + koṇṇāṇ = āṇka-k-koṇṇāṇ etc.

206. *Cuṭṭiṇ muṇṇar nānamat tōṇṇi*

Noṭṭiya vorṇṇai mikutal vēṇṭum.

If the demonstrative letter 'a' is followed by ñ, n or m, ñ, n or m is respectively inserted after it. Ex. a + nālam = a-ñ-nālam; a-n-nūl; a-m-maṇi etc.

207. *Yavamunṇu varīṇē vakara morṇum.*

(If the demonstrative letter 'a') is followed by y or v, v is inserted after it. Ex. a + yāl = a-v-yāl; a + vaḷai = a-v-vaḷai.

208. *Uyirmunṇu varīṇu māyiya ririyātu.*

(If the demonstrative letter 'a') is followed even by a vowel, the same is the case. [(i.e.) v is inserted after it.] Ex. a + ātai = a-v-vātai; a + ilai = a-v-vilai etc.

209. *Nīta varutal ceyyulū lūritlē.*

(The demonstrative letter 'a') may be lengthened to ā in poetry. Ex. āyiru tiṇaiyi nicaikkumaṇa collē. (Tol. col. 1.)

210. *Cāva venṇuṇ ceyave neccat*
Tiruti vakaraṇ ketutalu murittē.

The verbal participle 'cāva' optionally loses its final 'va' (when it happens to be the standing word). Ex. cāva + kuttināṇ = cāva-k-kuttināṇ or cā-k-kuttināṇ.

211. *Anṇa venṇu muvamak kiḷaviyū*
Maṇmai cutṭiya viḷinilaik kiḷaviyūṇ
Ceymmaṇa venṇuṇ toliliru collu
Mēval kaṇṇiya viyaṅkōṭ kiḷaviyūṇ
Ceyta venṇum peyareṇcu kiḷaviyūṇ
Ceyyiya venṇum viṇaiyeṇcu kiḷaviyū
Mamma venṇu muraipporuṭ kiḷaviyūm
Palavar rirutiṭ peyarkkoṭai yulappata
Vanri yanaittu miyalpeṇa molipa.

It is said that no change takes place in sandhi if any of the following words that end in 'a' happen to be the standing words :—(1) 'anṇa', the particle of comparison (2) vocatives addressed to persons near at hand (3) finite verbs of the type 'ceymmaṇa' (4) verbs of the imperative mood (5) noun participles of the type 'ceyta' (6) verbal participles of the type 'ceyyiya' (7) amma, the particle used in addressing a person and (8) palla, pala etc. that are always plural pronouns. Ex. (1) poṇ + anṇa + kutirai = poṇanṇa kutirai (2) ūra (vocative of ūraṇ) + koḷ = ūra koḷ (3) uṇmaṇa + kutirai = uṇmaṇa kutirai (4) celka + kutirai = celka kutirai (5) uṇṭa + kutirai = uṇṭa kutirai (6) uṇṇiya + koṇṭāṇ = uṇṇiya koṇṭāṇ (7) amma + korṛā = amma korṛā (8) pala + kutirai = pala kutirai.

Note.—Iḷampūraṇar interprets *palavar riruti-p-peyar* as the pronoun pala which ends in 'a' and denotes plural number; while Naccinārkkiniyar interprets the same word as the nouns,

palla, pala, cilla, cila, uḷḷa etc. which end in 'a' and denote plural number. Naccinārkkiniyar's interpretation is better in the light of the sūtras 214 to 216.

212. *Vāliya venṇuṇ ceyaveṇ kiḷavi*
Yiruti yakaraṇ ketutalu murittē.

'Ya' of the optative vāliya is sometimes dropped when it is the standing word. Ex. vāliya + korṛā = vālikorṛā.

213. *Uraipporuṭ kiḷavi nūṭṭamum varaiyār.*

None prevents the lengthening of the *uraipporuṭkiḷavi* (i.e.) the word 'amma' mentioned in sūtra 211. Ex. ammā korṛā.

214. *Palavar riruti nūṭṭumoli yulavē*
Ceyyul kaṇṇiya toṭarmoli yāṇa.

The final 'a' of palla, pala etc. is sometimes lengthened in compound words in poetry.

Note.—Iḷampūraṇar says (1) that, since the sūtra contains the word uḷa (plural number) instead of uṇṭu (singular number), the word cila also must be added to pala (2) that, since the expression *toṭarmoli* is found in the sūtra, pala must be followed by cila and (3) that, since the expression *ceyyul kaṇṇiya toṭarmoli yāṇa* is found in the sūtra instead of *ceyyulāṇa*, a followed by ñ will follow ā of palā and a followed by m will follow cila. Ex. 'Palā añcilā amenmaṇār pulavar' for pala cila venmaṇār pulavar.

Note.—Naccinārkkiniyar agrees with him in points (2) and (3).

215. *Toṭara liruti tammuṇ rāṇvarin*
Lakaram rakaravoṇ rākalu murittē.

'La' of the standing word may sometimes be changed to r, if those of the above-mentioned words that are not *toṭarmoli* (i.e., pala and cila) are followed by the same words. Ex. pala + pala = paṇpala; cila + cila = ciṇcila.

Note.—For the definition of *toṭarmoli*, refer to sūtra 45.

216. *Valleḷut tiyarkai yuralat tōṇṇum.*

The insertion of c, or p after the words pala and cila if they are followed by the same words is only optional. Ex. pala + pala = palapala or pala-p-pala; cila + cila = cilacila or cila-c-cila.

Note.—1. Sūtra 204, enjoins the insertion of c or p and this sūtra makes it optional.

Note.—2. The sūtras 204 to 216 deal with the changes in *non-case-relation sandhi* when the standing word ends in 'a'.

217. *Vērrumaik kaṇṇu mataṇō rarrē.*

The same change takes place in *case-relation sandhi* (i.e.) if the standing word is a noun ending in 'a' and if it is followed by k, c, t or p, k, c, t or p is respectively inserted in case-relation sandhi in the same way as in *non-case-relation sandhi* mentioned in sūtra 204.

218. *Marappēyark kiḷavi melleluttu mikumē.*

If the standing word that ends in 'a' denotes a tree, a nasal (i.e.) ṇ, ñ, n or m is inserted if it is followed by k, c, t or p respectively. Ex. viḷa + kōṭu = viḷa-ṇ-kōṭu; viḷa-ñ-cetiḷ; viḷa-n-tōl; viḷa-m-pū.

219. *Makappēyark kiḷavik kiṇṇē cāriyai.*

If 'maka' is the standing word, it takes the increment 'iṇ' after it. Ex. maka-v-iṇ-kai etc.

220. *Attavaṇ variṇum varainilai yinrē.*

It is not objectionable if the increment 'attu' is added after 'maka' instead of iṇ. Ex. maka + attu + kai = makattu-k-kai.

Note.—The a of attu is dropped by the sūtra 126 and k is inserted after it by the sūtra 134.

221. *Palavar riruti yurupiya ṇilaiyum.*

The words palla, pala etc. take (the increment 'varru' if they are followed by k, c, t or p) in the same way as when they are followed by case-suffixes. Ex. pala-varru-c-cevi.

Note.—The sūtras 211 to 221 deal with the changes in *case-relation sandhi* when the standing word ends in 'a'.

222. *Ākāra viruṭi yakara viyarrē.*

The changes (in *non-case-relation sandhi*) when the standing word is a noun and ends in ā are the same as those when it ends in 'a' (if it is followed by k, c, t or p). Ex. tārā + kaṭitu = tārā-k-kaṭitu etc.

223. *Ceyyā venṇum viṇaiyeṇcu kiḷaviyu*
Mavviya ririyā tenmanār pulavar.

Learned men say that the same is the case if the standing word is the verbal participle of the type ceyyā, (i.e.) k, c, t or p is respectively inserted if it is followed by k, c, t or p. Ex. uṇṇā-k-koṇṭāṇ.

224. *Ummāi yeṇciya viruṇeyart tokaimoli*
Meymmai yāka vakara mikumē.

In *ummai-t-tokai* or *dvandva* compounds made up of two words of which the former member ends in ā, a is inserted after it. Ex. irā + pakal = irā-a-p-pakal.

225. *Āvu māvum viḷippeyark kiḷaviyum*
Yāven viṇāvum palavar rirutiṇ
Mēval kuritta vuraiyacai miyāvum
Taṇroli luraikkum viṇāviṇ kiḷaviyō
Taṇri yaṇaittu miyalpeṇa molipa.

It is said that there is no change in sandhi if the standing words are (1) the noun ā or mā (2) nouns in the vocative case (3) the interrogative pronoun yā (4) the neuter plural finite verbs ending in ā (5) a verb in the imperative mood with the particle miyā suffixed to it and (6) interrogative verbs denoting the action of the speaker. Ex. (1) ā kuritu; mā kuritu; (2) ūrā koḷ; (2) yā kuriya (4) uṇṇā kutirai (5) kēṇmiyā korṛā (6) uṇkā korṛā.

Note.—1. ḷampūraṇar interprets *palavar riruti* as the finite verbs (ending in ā) denoting neuter plural; while Naccinārkkiniyar interprets the same as noun participles denoting negation. ḷampūraṇar's interpretation seems to be correct since one has to stop a little after pronouncing the finite verb and hence no change in sandhi is possible.

Note.—2. uṇkā korṛā means 'will I eat, Oh, korṛā?'.

Note.—3. The sūtras 223 to 225 deal with the changes in *non-case-relation sandhi* when the standing word ends in ā.

226. *Vērrumaik kaṇṇu mataṇō rarrē.*

The changes in case-relation sandhi (when the standing word is a noun and ends in ā) are the same as those when it

ends in 'a' (if it is followed by k, c, t or p) (i.e.) k, c, t or p is inserted. Ex. *tārā + kāl = tārā-k-kāl* etc.

227. *Kurīyatan munṇaru mōreluttu molikku*
Marīyat tōṇru makarak kiḷavi.

'A' is inserted after the standing word if it happens to be either a word ending in ā with a short vowel previous to it or a single-lettered word ā. Ex. *palā + kōṭu = palā-a-k-kōṭu*.

Note.—Examples for the second case are not generally found in current literature.

228. *Irāven kiḷavik kakara millai.*

But 'a' is not inserted if the standing word is 'irā'. Ex. *irā + kūttu = irā-k-kūttu*.

229. *Nilāven kiḷavi yattoṭu civaṇum.*

If 'nilā' is the standing word, it takes the increment 'attu' after it. Ex. *nilā + koṇṭāṇ = nilāttu-k-koṇṭāṇ*.

230. *Yāmarak kiḷaviyum piṭāvun taḷāvu*
Māmuṣ peyaru melleluttu mikumē.

If the three nouns yā denoting tree, piṭā and taḷā are standing words, the nasal ñ, ñ̄, n or m is inserted (after the inserted element a according to the sūtra 227). Ex. *yā + tōl = yā-a-n-tōl*; *piṭā-a-n-tōl*; *taḷā-a-n-tōl* etc.

231. *Valleluttu mikiṇu māṇa millai.*

There is no harm even if a voiceless consonant (k, c, t or p) is inserted (instead of a nasal). Ex. *yā-a-t-tōl*; *piṭā-a-t-tōl*; *taḷā-a-t-tōl* etc.

232. *Māmarak kiḷaviyu māvu māvu*
Māmuṣ peyaru mavarrō raṇṇa
Ṭakaram vallelut tavaiyava ṇilaiyā
Ṇakara morru māvu māvu.

If the nouns mā denoting tree, ā and mā are standing words the same is the change in sandhi as is mentioned in the sūtra 230 (i.e.) a nasal is inserted. Besides in the case of ā and mā, ñ is inserted in the place of 'a followed by a nasal'. Ex. *mā + tōl = mā-a-n-tōl*, *māṇ-tōl*; *ā + talai = ā-n-talai*, *ā-ñ-talai* etc.

233. *Āṇor rakaramoṭu nilaiyā nūṭaittē.*

If the standing word is ā, it sometimes takes after it ñ followed by a. Ex. 'Āṇaneyteḷittunāṇanīvi' for 'Āṇeyteḷittu-nāṇanīvi.'

234. *Āṇmun varūu mīkāra pakaraṇ*
Tāṇmikai tōṇrik kuṇkalu murittē.

If the standing word ā is followed by the word 'pī', p is inserted after ā instead of ñ and ī of pī is shortened to 'i'. Ex. *ā-p-pi*.

235. *Kurīyata nīrutic ciṇaikēṭa vukara*
Marīya varuṭal ceyyulū ḷurittē.

In poetry, the final ā of the standing word which has a short vowel previous to it is sometimes shortened to a and u is inserted after it. Ex. *puṇavuppurat taṇṇa puṇkāyu kāy*. Here *puṇa-v-u* is used for *puṇā*.

Note.—Sūtras 226 to 235 deal with the changes in case-relation sandhi when the standing word ends in ā.

236. *Ikara viṇuṭiṭ peyarnilai munṇar*
Vēṇṇumai yāyīṇ valleluttu mikumē.

If the standing word is a noun and ends in 'i', a voiceless consonant (i.e. k, c, t or p) is inserted after it in case-relation sandhi (if the initial of the coming word is k, c, t or p). Ex. *kīlī + kāl = kīlī-k-kāl*, etc.

237. *Inīyaṇi yēṇṇuṇ kālaiyu miṭaṇum*
Viṇaiyēṇcu kiḷaviyūṇ cuṭṭu maṇṇa.

The same is the case (i.e. k, c, t or p is inserted) after the words 'inī' and 'aṇi' respectively denoting time and place, verbal participles ending in 'i' and the demonstrative root 'i'. Ex. *inī + koṇṭāṇ = inī-k-koṇṭāṇ*; *aṇi-k-koṇṭāṇ*; *tēṭi-c-cenṇāṇ*; *i-t-tēvaṇ* etc.

238. *Inṇi yēṇṇum viṇaiyēṇ ciṇuṭi*
Niṇṇa vikara mukara māta
Ṭonṇiyaṇ maruṇkīṇ ceyyulū ḷurittē.

The final 'i' of *inri* is changed to 'u' in old poetry.
Ex. *uppinrupurkai yuṅkamākoṅkaikyōnē*.

239. *Cuṭṭi niyarkai murkilaṅ tarre*.

The nature (of sandhi) after the demonstrative root 'i' is the same as that mentioned after 'a'. (i.e. a nasal is inserted if the coming word commences with a nasal and 'v' is inserted if it commences with 'y' or 'v'.) Ex. *i-ñ-ñāṇ*; *i-m-maṇi*; *i-n-nūl*; *i-v-yāl*; *i-v-vaṭai*.

240. *Patakkumuṇ variṇē tūṇik kiḷavi*
Mutarilaṅ tetutta vērrumai yiyarre.

If the word 'tūṇi' is followed by the word 'patakku', the change in sandhi is the same as that in case-relation sandhi (i.e. the voiceless p is inserted between them). Ex. *tūṇi-p-patakku*.

241. *Urivaru kālai nālik kiḷavi*
Yiruti yikara meyyoṭuṇ keṭumē
Takara morru māvayi nāṇa.

If the word 'nāli' is followed by the word 'uri', 'li' is dropped and 't' takes its place. Ex. *nāli + uri = nā-t-uri*.

242. *Paniyēṇa varūṇ kāla vērrumaik*
Kattu miṇṇuṇ cāriyai yākuṁ.

The word 'paṇi' denoting season takes after it the increments 'attu' and 'iṇ' in case-relation sandhi. Ex. *paṇi + koṇṭāṇ = paṇi-y-attu-k-koṇṭāṇ* or *paṇi-y-iṇ-koṇṭāṇ*.

243. *Valiyēṇa varūṇ pūtak kiḷaviyū*
Mavviya ṇilaiyal cevvi teṇṇa.

It is said that the word 'vaḷi' denoting one of the five elements is of the same nature (i.e.) it takes the increments 'attu' or 'iṇ' after it in case-relation sandhi. Ex. *vaḷi + pōyiṇāṇ = vaḷi-y-attu-p-pōyiṇāṇ* or *vaḷi-y-iṇ-pōyiṇāṇ*.

244. *Uṭimarak kiḷavi melleḷuttu mikumē*.

If the word 'uṭi' denoting a kind of tree (is followed by a voiceless consonant), the corresponding nasal is inserted after it. Ex. *uṭi + kōṭu = uṭi-ñ-kōṭu* etc.

245. *Puḷimarak kiḷavik kamṁē cāriyai*.

The word 'puḷi' denoting tamarind tree takes after it the increment 'am' (if it is followed by a voiceless consonant i.e., k, c, t or p). Ex. *puḷi + cetiḷ = puḷi-y-añ-cetiḷ* etc.

246. *Ēṇaiṇ puḷiṇṇeyar melleḷuttu mikumē*.

A nasal is inserted after the word *puḷi* denoting anything other than the tamarind tree. Ex. *puḷi + kūl = puḷi-ñ-kūl* etc.

247. *Valleḷuttu mikiṇṇu māṇa millai*
Yalvali yarital valakkat tāṇa.

There is no harm if a voiceless consonant is inserted (instead of a nasal in the previous case) if it is so in usage. Ex. *puḷi-k-kūl* etc.

248. *Nāṇmur rōṇṇun toḷiṇilaik kiḷavik*
Kāṇiṭai varuta laiya miṇṇē.

Any noun (ending in 'i' and) denoting a star takes the increment 'āṇ' after it, if it is followed by a verb. Ex. *paraṇi + koṇṭāṇ = paraṇi-y-āṇ-koṇṭāṇ* etc.

249. *Tiṅkaṇ muṇvari ṇikkē cāriyai*.

Any noun (ending in 'i' and) denoting a month takes the increment 'ikku' after it (if it is followed by a verb). Ex. *āṭi + koṇṭāṇ = āṭi + ikku + koṇṭāṇ = āṭi-kku-k-koṇṭāṇ* etc.

250. *Īkāra viṇṇuṭi yākāra viyarrē*.

The change in sandhi when the standing word ends in *i* is the same as that when it ends in *ā* (in non-case-relation sandhi). Ex. *tī + kaṭitu = tī-k-kaṭitu*, *tī-c-ciṭitu* etc.

251. *Niyeṇ peyaru miṭakkarṇ peyaru*
Miyeṇa marīya viṇṇavarai kiḷaviyū
Māvaiyāṇ valleḷut tiyarkai yākuṁ.

There is no change in sandhi when the standing word is *nī*, *pī* or *mī* denoting place and it is followed by k, c, t or p. Ex. *nī kuṇiyai* etc.; *pī tītu* etc.; *mīkaṇ* etc.

252. *Iṭamvarai kiḷavimuṇ valleḷuttu mikūṇ*
Muṭaṇilai moliyū muḷaveṇa moliṇa.

It is said that there are words before which a voiceless consonant is inserted when the standing word is *mī*. Ex. *mī-p-pal* etc.

Note.—Sūtras 250 to 252 deal with *non-case-relation sandhi*.

253. *Vērrumaik kaṇṇu mataṇō rārṛē.*

The same is the case in *case-relation sandhi* (i.e.) a voiceless consonant *k*, *c*, *t* or *p* is inserted after a standing word ending in *ī* and before the coming word commencing with a voiceless consonant. Ex. *ī + kāl = ī-k-kāl*; *ī-c-ciṛaku* etc.

254. *Nīye noruṇṇeyā rurupiya ṇilaiyu*
Māvayin valleḷut tiyarkai yākum.

The single lettered word *nī* (when it stands as the standing word and when it is followed by *k*, *c*, *t* or *p* is changed to *niṇ*) as before case-suffixes. In that case no voiceless consonant is inserted after it. Ex. *nī + Kai = niṇkai*.

Note.—Sūtras 253 & 254 deal with *case-relation sandhi*.

255. *Ukara viṛuti yakara viyārṛē.*

The change in *non-case relation sandhi* when the standing word ends in *u* (and when it is followed by *k*, *c*, *t* or *p*) is the same as when it ends in *a*. Ex. *kaṭu + kuṛitu = kaṭu-k-kuṛitu* etc.

256. *Cuṭṭin munṇaru mattoḷiṛ yākum.*

The same is the case after the demonstrative root *u*. Ex. *u-k-korṇaṇ* etc.

257. *Ēṇavai variṇē mēṇilai yiyala.*

If the demonstrative root *u* is followed by those other than *k*, *c*, *t* or *p* (i.e., by *ñ*, *n*, *m*, *y* or *v*), the change in sandhi is the same as after the demonstrative root 'a' mentioned before. Ex. *u-ñ ṇāṇ*, *u-n-nūl*, *u-m-maṇi*; *u-v-yāl*; *u-v-vaṭai*.

258. *Cuṭṭumuta liṛuli yiyalpā kummē.*

There is no change in sandhi if the standing word is one commencing with a demonstrative root and ending in *u* (i.e.) *atu*, *itu* & *utu*. Ex. *atu kuṛitu* etc.

259. *Anṇuvaru kālai yāvā kutalu*
Maivaru kālai meyvaraintu keṭutaluṇ
Ceyyūṇ maruṇki ṇurittenā molīṇa.

It is said that in poetry the final *u* of *atu*, *itu* or *utu* is changed to *ā* if it is followed by the word *anṇu* and it is dropped before the suffix 'ai'. Ex. *atu + anṇu + amma = atāanṇamma* etc.; *atu + ai + marṇu + amma = ataimarṇamma* etc.

Note.—Sūtras 255 to 259 deal with *non-case-relation-sandhi*.

260. *Vērrumaik kaṇṇu mataṇō rārṛē.*

The same is the case in *case-relation-sandhi* (i.e.) the change in *case-relation sandhi* when the standing word ends in *u* and is followed *k*, *c*, *t* or *p*, is the same as that when the standing word ends in *a*. Ex. *kaṭu + kaṭumai = kaṭu-k-kaṭumai* etc.

261. *Eruvuṇ ceruvu mammoḷu civaṇit*
Tiripīṭa ṇuṭaiya teriyuṇ kālai
Yammiṇ makaraṇ ceruvayir keṭumē
Tammozṇu mikūum valleḷut tiyarkai.

When the standing words are *eru* and *ceru* and they are followed by *k*, *c*, *t* or *p*, the increment 'am' is added after the former and 'a' followed by the same consonant (i.e., *k*, *c*, *t* or *p*) after the latter. Ex. *eru + kuḷi = eru + am + kuḷi = eru-v-aṇ-kuḷi*; *eruvaṇcēṛu* etc.; *ceru + kaḷam = ceru + ak + kaḷam = ceru-v-ak-kaḷam*; *ceru + cēṇai = ceru + ac + cēṇai = ceru-v-ac-cēṇai* etc.

262. *Lakara vukara nīṭiṭa ṇuṭaitṭē*
Yukaram varuta lāvayī ṇāṇa.

If the standing word ends in *lu*, *u* may be lengthened to *ū* and another *u* is inserted after it. Ex. *palū-u-p-pallaṇṇa paruvu-kirppāvaṭi*.

263. *Oṭumarak kiḷavi yutimara viyārṛē.*

The change in sandhi when the standing word is *oṭu* is the same when it is the word *uti* denoting a tree. Ex. *oṭu + oṭu-ṇ-kōṭu* etc.

Note.—Cf. sūtra 244.

264. *Cuṭṭumuta liṛuti yurupiya ṇ*
Mozṇitai mikāa valleḷut ti

If the standing word commences with *u*, and is followed by *k*, *c*, *t* or *p*

an) as it does before a case-suffix and the succeeding consonant is not doubled. Ex. *atu + kōṭu = atankōṭu* etc.

Note.—Sūtras 260 to 264 deal with *case-relation sandhi*.

265. *Ūkāra viruti yākāra viyarṛē.*

The change (in *non-case-relation sandhi*) when the standing word is a noun and ends in *ū* is the same as that when it ends in *ā* (when it is followed by *k, c, t* or *p*). Ex. *koṇmū + kaṭitu = koṇmū-k-kaṭitu* etc.

Note.—Cf. sūtra 222.

266. *Viṇaiyeñcu kiḷavikku munṇilai molikku*
Niṇaiyūñ kālai yavvakai varaiyār.

None prevents the same change in sandhi when the standing word is a verbal participle ending in *ū* or finite verbs of the second person ending in *ū* (and when they are followed by *k, c, t* or *p*). Ex. *uṇṇū + koṇṭān = uṇṇū-k-koṇṭān* etc.; *kaitū + korṛā = kaitū-k-korṛā* etc.

Note.—Sūtras 265 & 266 deal with *non-case-relation sandhi*.

267. *Vērrumaik kaṇṇu mataṇō varṛē.*

The same is the case in *case-relation sandhi* (i.e.) the change is the same when the standing word ends in *ū* as that when it ends in *ā*. Ex. *koṇmū + kuḷām = koṇmū-k-kuḷām* etc.

Note.—Cf. sūtra 226

268. *Kurṛelut timparu mōreluttu molikku*
Nirṛal vēṇṭu mukarak kiḷavi.

When the standing word is one-lettered word ending in *ū* or when it has a short vowel previous to its final *ū*, *u* is also inserted. Ex. *tū + kurai = tū-u-k-kurai*; *uṭū + kurai = uṭū-u-kurai* etc.

269. *Pūve noruṇṇeyā rāyiyal pinṛē*
Yāvayin valleluttu mikutalu murittē.

The same change does not take place when the standing word is *pū*; a voiceless consonant may also be inserted after it. Ex. *pū + koṭi = pū-k-koṭi*.

Note.—Iḷampūraṇar says that the expression 'āyiyalpinṛē' suggests that the change in sandhi must be different

from it and hence a nasal is inserted after *ū* as *pūñ-koṭi*. But there is no mention of nasal in the previous sūtras. Perhaps he says so in analogy with *oṭu-ñ-kōṭu*, *uti-ñ-kōṭu* etc., mentioned in sūtras 244 & 263.

270. *Ūve noruṇṇeyā rāvoṭu civaṇum.*

The one-lettered word *ū* (takes *ñ* after it in *case-relation sandhi*) in the same way as the word *ā* (when it is the standing word). Ex. *ū + kurai = ūñkurai*.

Note.—Cf. sūtra 232.

271. *Akken cāriyai perutalu murittē*
Takkavali yaṇital valakkat lāṇa.

Learn that, in usage *ū* takes the increment *akku* after *ñ*. Ex. *ū + kurai = ūñakkurai*.

272. *Āṭūu makaṭūu rāyiru peyarkku*
Minṇitai variṇu māṇa millai.

There is no harm if the increment *iṇ* is inserted after the standing words *āṭūu* and *makaṭūu*. Ex. *āṭūu + kai = āṭūu-v-iṇ-kai*; *makaṭūu-v-iṇ-kai*

Note.—Sūtras 267 to 272 deal with *case-relation sandhi*.

273. *Ekara vokaram peyarkki rākā*
Munṇilai molīya veṇmaṇār pulavar
Tērramuñ ciṇappu malvali yāṇa.

E and *o* never stand as final members of nouns; they stand so only in the verbs of second person except when they are used as particles to denote certainty and superiority respectively. Ex. *ē e*, *ō o*; *ē e koṇṭān*, *ō o kōṇṭān*.

274. *Tērra vekaramuñ ciṇappi novvu*
Mērkū riyaṇkai valleluttu mikā.

A voiceless consonant (*k, c, t* or *p*) is not inserted after the particles *e* denoting certainty and *o* denoting superiority. Ex. *yāṇēe koṇṭēn*; *yāṇōo koṭiyaṇ*.

275. *Ēkāra viruti yūkāra viyarṛē.*

The change in *non-case-relation sandhi* when the standing word (is a noun), ends in *ē* (and is followed by a voiceless con-

sonant) is the same as that when it ends in ū. Ex. cē + kaṭitū = cē-k-kaṭitū etc.

276. *Māruko leccamum viṇāvu meṇṇuñ*
Kūriya vallelut tiyarkai yākum.

There is no change in sandhi if k, c, t or p follows the particle ē when the latter denotes negation, question or number. Ex. yānē koṇṭēn etc.; nīyē koṇṭāy? nilanē, nīrē, tīyē etc.

277. *Vērrumaik kaṇṇu mataṇō rarrē.*

The same is the case in case-relation sandhi (i.e.) the change is the same when the standing word ends in ē as that when it ends in ū. Ex. ē + kaṭumai = ē-k-kaṭumai etc.

278. *Ēye nīrutik kekaram varumē.*

Ē will be followed by e. Ex. ēe-k-kaṭṭil etc.

279. *Cēven maraṇṇeya roṭumara viyarṛē.*

The sandhi when the standing word is cē denoting a tree is the same as that when it is oṭu denoting a tree. Ex. cē + kōṭū = cē-ñ-kōṭū.

Note.—Cf. sūtras 244 & 263.

280. *Perṛa māyiṇ murra viṇvēṇṭum.*

If the standing word cē denotes perṛam (and is followed by k, c, t or p), it takes the increment iṇ after it. Ex. cē + kōṭū = cē-v-iṇ-kōṭū etc.

281. *Aikāra viṇutip peyarnilai munṇar*
Vērrumai yāyiṇ valleluttu mikumē.

If the standing word ending in 'ai' is a noun (and is followed by k, c, t or p), k, c, t or p is respectively inserted after it. Ex. yānai + cevi = yānai-c-cevi etc.

282. *Cuṭṭumuta liṇuti yurupiya nilaiyum.*

If the standing word ends in ai and commences with a demonstrative root, the sandhi is the same as that when it is followed by a case-suffix (i.e.) it takes the increment varṛu after it. Ex. avai + kōṭū = avai-y-arṛu-k-kōṭū.

Note.—Cf. sūtras 123 & 178.

283. *Vicaimarak kiḷaviyu ṇemaiyu namaiyu*
Māmuṇ peyaruñ cēmara viyala.

If the standing words are vicai, ṇemai and namai, all denoting trees, the sandhi is the same as that when it is cē denoting a tree. Ex. vicai-ñ-kōṭū, ṇemai-ñ-cetiḷ, namai-n-tōl etc.

Note.—Cf. sūtras 244, 263 & 279.

284. *Paṇaiyu maraiyu māvirai kiḷaviyu*
Ninaiyuñ kālai yammoṭu civaṇu
Maiye nīṇuti yaraivaraintu keṭumē
Meyyava ṇoliya veṇṇaṇār pulavar.

Learned men say that, if the standing word is paṇai, arai or āvirai, it takes in sandhi the increment 'am' and in the case of paṇai and āvirai, their final ai is also dropped. Ex. paṇai + kāy = paṇaṅkay; āvirañ kōṭū; araiyaṅkōṭū.

285. *Paṇaiyiṇ munṇa raṭṭuvaru kālai*
Nilaiyiṇ rāku maiye nuyirē
Yākāram varuta lāvayi nāṇa.

If paṇai and aṭṭu are respectively the standing word and the coming word, ā is substituted for ai. Ex. paṇai + aṭṭu = paṇā-aṭṭu.

286. *Koṭimun varinē yaiyava nīṇpak*
Kaṭinilai yinre valleluttu mikuti.

If the standing word paṇai is followed by the word koṭi, ai is not dropped and none prevents the insertion of the voiceless consonant (k) between them.

287. *Tiṅkalu nālu muntukilan taṇṇa.*

If the standing word ending in ai is the name of a month or a star, the sandhi is the same as that mentioned before (i.e.) in sūtras 248 & 249. Ex. cittirai + koṇṭān = cittiraikkuk-koṇṭān; Paraṇi + koṇṭān = paraṇi-y-ār-koṇṭān.

288. *Maḷaiye kiḷavi vaḷiyiya nilaiyum.*

The standing word maḷai behaves in sandhi in the same way as the word vaḷi. Ex. maḷai + koṇṭān = maḷai-y-attu-k-koṇṭān maḷai-y-iṇ-koṇṭān.

Note.—Cf. sūtra 243.

289. *Ceyyūṇ maruṇkiṇ vēṭkai yeṇṇu*
Maiye nīṇṇuṭi yavāmun varinē
Meyyoṭṭuṇ keṭuta leṇṇmaṇār pulavar
Ṭakāra ṇakāra mālal vēṇṭum.

Learned men say that, in poetry, if the standing word is *vēṭkai* and the coming word is *avā*, ai with the preceding (k) is dropped and ṭ is changed to ṇ. Ex. *vēṭkai + avā + naliya = vēṇavānaliya*.

Note.—All the sūtras from 281 to 289 deal with *case-relation sandhi*.

290. *Ōkāra viṇṇuṭi yēkāra viyarṇē.*

The change in (*non-case-relation*) *sandhi* when the standing word ends in *ō* is the same as that when it ends in *ē*. Ex. *ō-k-kaṭitū*.

Note.—Cf. sūtras 222, 265 & 275.

291. *Māruko leccamum viṇṇuṭi maiyamun*
Kūriya valleḷut tiyarkai yākum.

There is no change in *sandhi* if the standing word ends in *ō* denoting negation, question or doubt. Ex. *yāṇō koṇṭēṇ* etc.

292. *Ōḷintata ṇilaiyu mōḷintavar riyarṇē.*

The same is the case when *ō* is *ōḷiyicai* (*i.e.*) suggests something that is left out. Ex. *Koḷalō koṇṭāṇ*.

Note.—Cf. sūtra 291.

293. *Vērrumaik kaṇṇu mataṇō rarrē*
Yokaram varuta lāvayi ṇāṇa.

The same is the case in *case-relation sandhi* when the standing word ends in *ō* as when it ends in *ē* (*i.e.*) a voiceless consonant is inserted and *o* follows *ō*. Ex. *ōo-k-kaṭumai*.

294. *Illoṭu kiḷappi ṇiyarkai yākum.*

If the word ending in *ō* (*kō*) is followed by the word *il*, there is no change in *sandhi*, (*i.e.*) *o* is not inserted. Ex. *kō + il = kō-v-il*.

295. *Urūpiya ṇilaiyu mōḷiyumā ruḷavē*
Yāvayin valleḷut tiyarkai yākum.

There are standing words ending in *ō* which, when they are followed by other words behave in the same way as when they are followed by case-suffixes (*i.e.*, they take the increment on after them). In such cases the following voiceless consonant is not doubled. Ex. *kō + kai = kō-on-kai*.

Note.—Cf. sūtra 181.

296. *Aukāra viṇṇuṭi peyarnilai munṇa*
Ralvali yāṇum vērrumaik kaṇṇum
Valleḷuttu mikutal varainilai yinṇē
Yavviru viṇṇu mukaram varutal
Cervi teṇṇa ciṇṇantici ṇōrē.

None prevents the insertion of *k*, *c*, *t* or *p* between the standing word ending in *au* and the coming word commencing with *k*, *c*, *t* or *p* both in *non-case-relation sandhi* and in *case-relation sandhi*. Great men opine that it is preferable to insert *u* immediately after *au*. Ex. *kau + kaṭitū = kau-v-u-k-kaṭitū* etc.

Uyirmayaṇkiyal ends.

8. Puḷlimayaṇkiyal.

(Chapter on *sandhi* when the standing word ends in a consonant.)

297. *Ṇakārai yorriya toḷiṇṇeyar munṇa*
Rallatu kiḷappinum vērrumaik kaṇṇum
Valleḷut tiyaiyi ṇavveluttu mikumē
Yukaram varuta lāvayi ṇāṇa.

If the standing word is a verbal noun ending in *ṇ* and the coming word commences with a voiceless consonant, *u* followed by the respective voiceless consonant is inserted between them in *case-relation sandhi*. Ex. *uriṇ + kaṭitū = uriṇ-u-k-kaṭitū*; *uriṇ + ciṇṇitū = uriṇ-uc-ciṇṇitū* etc.

298. *Ṇanamava viyaiyinu mukara ṇalaiyum.*

U alone is inserted when the coming word commences with *ṇ*, *n*, *m* or *v*. Ex. *uriṇ + valitū = uriṇ-u-valitū* etc.

299. *Nakara viṇṇuṭi mataṇō rarrē.*

The same is the case when the standing word ends in *n* (as when it ends in *ñ*). Ex. *porun* + *kaṭitū* = *porun-u-k-kaṭitū* ; *porun* + *valitū* = *porun-u-valitū* etc.

Note.—Cf. sūtras 297 and 298.

300. *Iṇṇumaik kukkeṭa vakara nilaiyum.*

In *case-relation sandhi* *a* is inserted instead of *u*. Ex. *porun* + *kaṭumai* = *porun-a-k-kaṭumai* etc.

301. *Iṇṇine ṇiṇṇuti mūlutuṇ keṭuvali*
Iṇṇumaṭa ṇuṭaittē mellelūt tiyarkai.

If *verin* is the standing word and is followed by a word commencing with *k*, *c*, *t* or *p*, the corresponding nasal is inserted between them in such cases where *n* is dropped. Ex. *verin* + *kurai* = *veri-ñ-kurai*.

302. *Āvayin valleluttu mikutalu murittē.*

The corresponding voiceless consonant also is inserted in the above cases. Ex. *veri-k-kurai*.

303. *Nakāra viṇṇuti vallelūt tiyaiyin*
Takāra mākuṇ vērṇumaṭ poruṭkē.

If the standing word ends in *ṇ* and the coming word commences with a voiceless consonant (*k*, *c*, *t* or *p*), *ṇ* is changed to *ṭ* in *case-relation sandhi*. Ex. *maṇ* + *kuṭam* = *maṭ-kuṭam*.

304. *Āṇum peṇṇu ma .: riṇai yiyarkai.*

The words *āṇ* and *peṇ* behave in the same way in sandhi as *a .: riṇai* words (*i.e.*) there is no change. Ex. *āṇ* + *kai* = *āṇkai*; *peṇkai*.

Note.—Cf. sūtras 148 and 156.

305. *Āṇmarak kiṭavi yaraimara viyarṇē.*

The word *āṇ* denoting a tree is of the same nature as the word *arai* denoting a tree. Ex. *āṇ* + *kōṭū* = *āṇ + am + kōṭū* = *āṇ-añ-kōṭū*.

Note.—Cf. sūtra 284.

306. *Viṇṇeṇa varūṇ kāyaṭ peyarvayi*
Nuṇmaiṇu murittē yatten cāriyai
Ceyyūṇ maruṇkiṇ ṇolilvaru kālai.

If the word *viṇ* that denotes space is the standing word and if it is followed by a verb, the increment *attu* is also inserted in poetry. Ex. *viṇ-ṇ-attu-k-koṭkum vaṇṇattamarar*.

307. *Tolirpeya rellān tolirpeya riyaḷa.*

All verbal nouns (ending in *ṇ*) are of the same nature (as those ending in *ñ*) (*i. e.*) if they are followed by words commencing with a voiceless consonant, *u* followed by the same voiceless consonant is inserted and if they are followed by words commencing with *ñ*, *n*, *m* or *v*, *u* alone is inserted. Ex. *maṇ* + *kaṭitū* = *maṇ-ṇ-u-k-kaṭitū*; *maṇ* + *valitū* = *maṇ-ṇ-u-valitū*.

308. *Kiṭaiṇpeya rellān koḷattiri ṇilavē.*

If words ending in *ṇ* and denoting groups are standing words, there is, in general, no change in sandhi.

309. *Vērṇumai yaḷvali yenṇe nuṇavuppeyar*
Vērṇumai yiyarkai nilaiyalu murittē.

The standing word *eṇ* denoting food is sometimes of the same nature in *non-case-relation sandhi* as in *case-relation sandhi*, (*i.e.*) *ṇ* is sometimes changed to *ṭ* if the coming word commences with a voiceless consonant. Ex. *eṇ* + *kaṭitū* = *eṭ kaṭitū* or *eṇ kaṭitū*.

310. *Muraṇeṇ ṇolirpeyar mutaliya nilaiyum.*

The change in sandhi when the verbal noun *muraṇ* is the standing word is the same as is mentioned before (*i. e.*) in sūtras 148 and 303. Ex. *muraṇ* + *kaṭitū* = *muraṇ kaṭitū*; *muraṇ* + *kaṭumai* = *muraṭ-kaṭumai*.

Note 1.—The verbal noun *muraṇ* does not behave in the same way as other verbal nouns both in *case-relation sandhi* and in *non-case-relation sandhi*.

Note 2.—Cf. sūtra 307.

311. *Makāra viṇṇuti vērṇumai yāyir*
Ruvarak keṭṭu valleluttu mikumē.

If the standing word ends in *m* and if the coming word commences with a voiceless consonant, *m* is dropped and the same voiceless consonant is substituted for it. Ex. *maram* + *tōl* = *mara-t-tōl* etc.

312. *Akara ākāram varūn kālai*
Yīrūmicai yakara nīṭalu murittē.

If the coming words commence with a or ā, the 'a' preceding the final 'm' of the standing words is optionally lengthened (in *case-relation sandhi*). Ex. maram + aṭi = marā aṭi ; kuḷam + āmpal = kuḷā ampal etc.

Note:—ā of āmpal is shortened to a.

313. *Melleḷut turalu moliyumā ruḷavē*
Celvali yarital valakkat tāṇa.

There are words ending in m after which corresponding nasal also is inserted instead of voiceless consonant in *case-relation sandhi* when they are followed by words beginning with a voiceless consonant. Such words must be found out from usage. Ex. kuḷam + karai = kuḷa-n-karai or kuḷa-k-karai etc.

314. *Illa marappeyar vicaimara viyarṛē.*

The word *illam* denoting a tree is of the same nature as *vicai* denoting a tree. Ex. illam + tōl = illa-n-tōl etc.

Note.—Cf. sūtra 244, 263, 279 and 283.

315. *Alvali yellā melleḷut tākum.*

M is changed to the nasal corresponding to the succeeding voiceless consonant in *non-case-relation sandhi*. Ex. maram + ciṛitū = marānciṛitū etc.

316. *Akameṇ kiḷavikkuk kainuṇ varinē*
Mutaṇilai yoliya munṇavai keṭutalum
Varainilai yinṛē yāciri yarkka
Melleḷuttu mikuta lāvayi nāṇa.

If *akam* is the standing word and *kai* the coming word, *kam* of *akam* is optionally dropped in the opinion of revered elders, when *n* is inserted before *kai*. Ex. akam + kai = aṅkai or akaṅkai.

317. *Ilaṁeṇ kiḷavikkup paṭuvaru kūlai*
Nilaiyalu murittē ceyyū lāṇa.

If *ilaṁ* is followed by *paṭu*, *m* is also retained in poetry. Ex. ilam-paṭu-pulavarēṇṇa-kai-niraiya.

318. *Attoṭu civaṇu māyiral tīṛuti*
Yotta veṇṇu munṇvaru kūlai.

If the word *āyiram* is followed by a suitable word denoting number, the increment *attū* is inserted between them (after *m* is dropped). Ex. āyiram + onṛū = āyira + attū + onṛū = āyirattonṛū; āyirattonṛpatū etc.

319. *Aṭaiyoṭu tōnṛiṇu malaṇō rarṛē.*

The same is the case even if the word *āyiram* is preceded by a qualifying number. Ex. paṭiṇāyirat-tonṛū etc.

320. *Aḷavu niraiyum vēṛrumai yiyala.*

If *āyiram* is followed by a word denoting measure or weight, the change in *sandhi* as the same is in *case-relation sandhi*. Ex. āyiram + kalam = āyira-k-kalam etc.

Note.—Cf. sūtra 311.

321. *Paṭarkkaiṇ peyaru munṇilaiṇ peyaruṇ*
Toṭakkaṇ kuṇkum peyarnilaik kiḷaviyum
Vēṛrumai yāyi nūruṇiya nīlaiyu
Melleḷuttu mikuta lāvayi nāṇa.

If the third personal pronoun (*ellārum*), the second personal pronoun (*ellīrum*), and the pronouns that are shortened (*tām*, *nām* and *yām*) are standing words, they undergo the same change in *case-relation sandhi* as when they are followed by case-suffixes, when *m* is dropped and a nasal corresponding to the following consonant is inserted. Ex. ellārum + kai = ellār-tam + kai + um = ellār-taṇ-kai-y-um ; ellīr-nuṇ-kai-y-um ; taṇ-kai, naṇ-kai, eṇ-kai.

Note.—Cf. sūtras 189 and 192.

322. *Allatu kiḷappi nīyarkai yākum.*

There is no change in *non-case-relation sandhi* (when the above-mentioned words are standing words). Ex. ellārum + ciṛiyar = ellāruṇ-ciṛiyar.

323. **Allatu kiḷappiṇum vēṛrumaik kaṇṇu*
Mellā meṇumpeya ruruṇiya nīlaiyum
Vēṛrumai yalvalic cāriyai nīlaiyātu.

If *ellām* is the standing word, the change in both *non-case-relation sandhi* and *case-relation sandhi* is the same as when it is followed by case suffixes, except that the increment is not

inserted in the case of *non-case-relation sandhi*. Ex. *ellām + kōṭu* = *ellā-varu-k-kōṭum* etc.; *ellām + kuṛiya* = *ellā-k-kuṛiya-v-um* etc.

Note.—Cf. sūtra 190.

324. *Melleluttu mikiṇṇ māṇa millai.*

There is no harm if a nasal is inserted instead of a voiceless consonant (in the above case). Ex. *ellām + kuṛiya* = *ellāṇ-kuṛiya-v-um*.

325. *Uyartiṇai yāyi nūruṇṇiya ṇilaiyum.*

If *ellām* is *uyartiṇai*, the sandhi is the same as when it is followed by a case-suffix. Ex. *ellām + kai* = *ellā-nam-kai-y-um* = *ellā-naṇ-kai-y-um*.

Note.—Cf. sūtra 191.

326. *Numme nūruṇṇeyar melleluttu mikumē.*

If *num* is the standing word, a nasal is inserted (instead of a voiceless consonant after the dropping of *m* in *case-relation sandhi*). Ex. *num + kai* = *nuṇ-kai*.

Note.—Cf. sūtra 311.

327. *Allataṇ maruṇṇiṇ colluṇ kālai*
Yukketa ninṇa meyvayī nūvara
Iyitai ṇilai yīrukketa rakara
Nirṇal vēṇṭum puḷḷiyoṭu puṇarutē
Yappāṇ molivayī niyarkai yākum.

In *non-case-relation sandhi*, *u* of *num* is replaced by *ī*, *i* is inserted after *ī* and, the final *m* is replaced by *r*, but no change takes place between the standing word and the coming word. Ex. *nīyir kuṛiyīr*.

Note.—Though Tolkāppiyāṇār himself has mentioned the word *nīyir* as the second person plural in *peyariyal* (Tol. Col. 188 & 190.), yet it is clear that he opines that it is the transformed form of *num* from the expression *nummiṇ riripeyar* in the sūtra *Nummiṇ riripeyar viṇāviṇ peyareṇ—rammurai yiraṇṭu mavaṇṇiyal piyalum* (Tol. Col. 143).

328. *Tolirpeya rellān tolirpeya riyala.*

All verbal nouns (ending in *m*) are of the same nature as those (ending in *ṇ*). Ex. *cem + kaṭitū* = *cem-m-u-k-kaṭitū* etc.

Note.—Cf. sūtra 297.

329. *Imuṇ kamnu murumeṇ kiḷaviyū*
Māmuṇ peyaru mavaṇṇō raṇṇa.

The three nouns *īm*, *kam* and *urum* are of the same nature as the verbal nouns. Ex. *īm-uk-k-kaṭitū*, *kam-m-u-k-kaṭitū*, *urum-u-k-kaṭitū*.

330. *Vērrumai yāyi nēṇai yiraṇṭun*
Tōṇṇam vēṇṭu makkeṇ cāriyai.

The first two take the increment *akkū* in *case-relation sandhi*. Ex. *īm + kuṭam* = *īmakkuṭam*; *kammaccāṭi* etc.

331. *Vakāra micaiyu makāraṇ kuṇukum.*

M followed by *v* is shortened (to quarter of a *mātrā*). Ex. *nilam valitū*.

332. *Nāṭpeyark kiḷavi mēṇkiḷan taṇṇa*
Vattu māṇmicai varaiṇilai yīṇṇē
Yorru meykēṭu laṇṇmaṇār puḷavar.

Learned men say that words ending in *m* and denoting star take the increment *āṇ* as mentioned before (in sūtra 248), drop their final *m* and take the increment *attū* before *āṇ*, when they are standing words. Ex. *makam + koṇṭāṇ* = *maka + attū + āṇ + koṇṭāṇ* = *makattār koṇṭāṇ*.

Note.—Cf. sūtra 126 & 248.

333. *Nakāra viṇṇuti valḷelut tiyaiyīṇ*
Rakāra māṇum vērrumaip poruṭkē.

In *case-relation sandhi* the final *ṇ* of standing words is changed to *r* if the coming words commence with a voiceless consonant. Ex. *poṇ + kuṭam* = *por-kuṭam* etc.

334. *Maṇṇuṇ ciṇṇu māṇu mīṇum*
Piṇṇu muṇṇum viṇaiyeṇṇu kiḷaviyū
Maṇṇa viyala veṇṇmaṇār puḷavar.

Learned men say that the same is the case in sandhi when the words *maṇ*, *ciṇ*, *āṇ*, *iṇ*, *piṇ*, *muṇ* and verbal participles are standing words. Ex. *atumaṇ koṇ kaṇrērē* etc.

335. *Cuṭṭumutal vayiṇṇu mekaramutal vayiṇṇu*
Maṇṇaṇṇu nilaiṇṇu miyaṇkaiya veṇṇa.

It is said that the same is the case in sandhi when the word *vayiṇ* preceded by a demonstrative root or *e* is the standing word. Ex. *avvayiṇ-koṇṭāṇ*, *evvayiṇkoṇṭāṇ* etc.

336. *Kuyiṇeṇ kiḷavi yiyarṇkai yākum.*

There is no change in sandhi if *kuyiṇ* is the standing word. Ex. *kuyiṇ kuḷām* etc.

337. *Ekiṇmāra māyi nāṇmāra viyarṇrē.*

Ekiṇ denoting a tree is of the same nature as *āṇ* denoting a tree. Ex. *ekiṇ + kōḷṭu = ekiṇ-aṇ-kōṭu*.

Note.—Cf. sūtras 284 & 305.

338. *Ēṇai yekiṇē yakaram varumē*
Valleḷut tiyarṇkai mikutal vēṇṭum.

Ekiṇ denoting other than a tree takes 'a' after it and a voiceless consonant is inserted after 'a'. Ex. *ekiṇ-a-k-kāl* etc.

339. *Kiḷaiṇṇeṇa rellāṇ kiḷaiṇṇeṇa riyala.*

Words ending in *ṇ* and denoting groups are of the same nature as those (ending in *ṇ*) and denoting groups. Ex. *eyiṇ kuṭi* etc.

Note.—Cf. sūtra 308.

340. *Miṇeṇ kiḷavi valleḷut turalvē.*

If *miṇ* is the standing word, *ṇ* is optionally changed to *r*. Ex. *miṇ-kaṇ*, *miṇ-kaṇ* etc.

341. *Tēṇeṇ kiḷavi valleḷut tiyaiyiṇ*
Mēṇilai yottalum valleḷuttu mikutalu
Māmuṇai yiraṇṭu murimaiṇṇu muṭaittē
Valleḷuttu mikuvali yiruti yillai.

If *tēṇ* is followed by a word commencing with a voiceless consonant, *ṇ* is optionally changed to *r* as before (in the case

of *miṇ*) or *ṇ* is dropped and the following voiceless consonant is doubled. Ex. *tēṇ-kuṭam*, *tēṇ-kuṭam*, *tē-k-kuṭam* etc.

342. *Melleḷuttu mikiṇṇu māna millai.*

There is no harm if a nasal is inserted (instead of a voiceless consonant). Ex. *tē-ṇ-kuṭam* etc.

343. *Melleḷut tiyaiyi yirutiyo turalum.*

If *tēṇ* is followed by a word commencing with a nasal, *ṇ* is optionally dropped. Ex. *tēṇ + ṇeri = tēṇ ṇeri* or *tē ṇeri*.

344. *Iṇṇar rōṇṇa miyarṇkai yākum.*

If *iṇṇ* follows *tēṇ*, there is no change in sandhi. Ex. *tēṇ + iṇṇ = tēṇ iṇṇ*.

345. *Oṇṇumiku takaramoṭu niṇṇalu murittē.*

It is possible (for the same *iṇṇ*) to be preceded by *tt*, (in which case the final *ṇ* of *tēṇ* is dropped). Ex. *tē-tt-iṇṇ*.

346. *Minṇum piṇṇum paṇṇuṇ kaṇṇu*
Mannār collun toḷiṇṇeṇa riyala.

The four words *miṇ*, *piṇ*, *paṇ* and *kaṇ* are of the same nature as verbal nouns. Ex. *paṇṇu-k-kaṭiti* etc.

Note.—Cf. sūtras 297 & 298.

347. *Iṇṇumai yāyi nēṇai yekiṇoṭu*
Tōṇṇa mokkuṇ kaṇṇeṇ kiḷavi.

In case-relation sandhi the word *kaṇ* resembles *ekiṇ* not denoting tree. Ex. *kaṇ-ṇ-a-k-kuṭam* etc.

Note.—Cf. sūtra 338.

348. *Iyarṇṇeṇa munnarṇ tantai muraivarṇ*
Mutarṇkaṇ meykēṇa vakara nilaiṇṇu
Meyyolṇi tanṇeṇa marviyar peyarē.

If proper names ending in *ṇ* are followed by the word *tantai* denoting father, the *aṇ* of the standing word and the initial consonant of the coming word are dropped. Ex. *Cāṭṭaṇ + tantai = Cāṭṭantai*; *Kōṇṇantai* etc.

349. *Āṇṇum pūṇṇuṇ kūṇiya viyalṇoṭu*
Peyaroṇ ṇakaraṇ tuvarak keṭumē.

If ātaṇ and pūtaṇ are standing words and the coming word is tantai denoting father, the change in sandhi is the same as before with the addition that the final consonant and the initial vowel of the standing word and the coming word respectively are also dropped; (*i. e.*) taṇ of ātaṇ and pūtaṇ and ta of tantai are dropped. Ex. ātaṇ + tantai = āntai; pūntai.

350. *Ciraṇpoṭu varuvali yiyarkai yākum.*

If such words are preceded by adjectives there is no change (*i. e.*) no dropping of letters. Ex. peruñcāttaṇ rantaṭ, peruṇkorraṇ rantaṭ etc.

351. *Appayar meyyolit taṇketu valiṇu*
Nirralu murittē yammen cāriyai
Makkaṇ muraitokūu maruṇki nāṇa.

An is dropped in such words (cāttaṇ, korraṇ etc.) and the increment am takes its place when the word denoting son is understood between the standing word and the coming word. Ex. cāttaṇ + makaṇ + korraṇ = cāttaṇ-korraṇ.

352. *Tāṇum pēṇuṇ kōṇu menṇu*
Māmurai yiyarṇeyar tiripita nilavē.

There is no dropping off if the words tāṇ, pēṇ and kōṇ are either followed by the word tantai or have the word denoting son understood after them. Ex. tāṇ-rantaṭ etc.; pēṇ-korraṇ etc.

353. *Tāṇyā neṇumpeya ruruṇiya nilaiyum.*

If tāṇ and yāṇ are standing words, the change in sandhi is the same as when they are followed by case-suffixes. Ex. tāṇ + kai = taṇkai; eṇ-kai etc.

Note.—Cf. sūtras 189 & 193:

354. *Vērrumai yalvalik kuṇukalun tiritalum*
Tōrra millai yeṇmaṇār pulavar.

Learned men say that there is no change in *non-case-relation sandhi*. Ex. tāṇ kuṇiyaṇ etc.

355. *Alaṇe niṇutikeṭa valletuttu mikumē.*

If alaṇ is the standing word, the final ṇ is dropped and the initial voiceless consonant of the coming word is doubled. Ex. alaṇ + kuṭam = ala-k-kuṭam etc.

356. *Munnen kiṭavi munṇart tōṇru*
Millen kiṭavimicai rakara morra
Rolliyaṇ maruṇkiṇ mārīya maraṇē.

It is an old usage that r is inserted between muṇ and il in sandhi. Ex. muṇ + il = muṇril.

357. *Ponnen kiṭavi yīrukeḷa muraiyiṇ*
Munṇart tōṇrum lakāra makāraṇ
Ceyyūṇ maruṇkiṇ roṭariya lāṇa.

The final ṇ of poṇ is dropped and lam is inserted after it in poetry whenever it is so needed. Ex. Polam-paṭa-p-polinta-koycuvarpuravi.

358. *Yakara viṇuti vērruṇaiṇ poruḷvayin*
Valleḷut tiyaiyi ṇavveluttu mikumē.

If a word ending in y is followed by a word commencing with a voiceless consonant, this consonant is doubled in *case-relation sandhi*. Ex. nāy + kāl = nāy-k-kāl etc.

359. *Tāyeṇ kiṭavi yiyarkai yākum.*

There is no change in sandhi if the standing word is tāy. Ex. tāy kai etc.

360. *Makaṇviṇai kiṭaṇṇiṇ mutaiṇilai yiyarṇē.*

If the above word tāy is preceded by makaṇ and followed by a word denoting the action of makaṇ, the change in sandhi is what has been said at first (*i. e.*) sūtra 358. Ex. makaṇ rāy-k-kalām (meaning makaṇ tāyōḷu kalāyṭta kalām).

361. *Melleḷut turalu moliyumā ruḷavē.*

There are words after which nasals too are optionally inserted in place of voiceless consonants. Ex. vēy-k-kuṇai, vēy-ṇ-kuṇai etc.

362. *Alvali yellā miya'peṇa molipa.*

It is said that there is no change in *non-case-relation sandhi*. Ex. nāy kaṭitū etc.

363. *Rakāra viṇuti yakāra viyarṇē.*

The change in *case-relation sandhi* when the standing word ends in r is the same as that when it ends in y. Ex. tēr + kāl = tēr-k-kāl.

Note.—Cf. sūtra 358.

364. *Ārum vetirun cārum pīru*
Melleluttu mikutan meyperat tōnrum.

Nasal is inserted after the standing words *ār*, *vetir*, *cār* and *pīr* (if the coming word commences with a voiceless consonant).
 Ex. *ār-n-kōṭu*, *vetir-n-kōṭu*, *cār-n-kōṭu*, *pīr-n-kōṭu* etc.

365. *Cāren kiḷavi kālvaṇ valikkum.*

If *cār* is followed by *kāl*, the voiceless *k* is inserted between them. Ex. *cār-k-kāl*.

366. *Pīren kiḷavi yammoṭu civaṇum.*

Pīr may take the increment *am* also after it. Ex. *pīr-añ-kōṭu* etc.

367. *Lakāra viṇuti nākāra viyaṇṇē.*

The change in *case-relation sandhi* when the standing word ends in *l*, is the same as that when it ends in *ṇ*. Ex. *kal + kurai = kaṇ-kurai* etc.

Note.—Cf. sūtra 333.

368. *Mellelut tiyaiyi nākāra mākam.*

L is changed to *ṇ* if the coming word commences with a nasal. Ex. *kal + muri = kaṇ-muri* etc.

369. *Alvaḷi yellā muraḷeṇa molipa.*

L is optionally changed to *ṛ* in *non-case-relation sandhi*.
 Ex. *kal + kuritū = kal kuritū* or *kaṛ-kuritū* etc.

370. *Takaram varuvaḷi yāyta nilaiyalum*
Pukariṇ reṇmaṇār pulamai yōrē.

Learned men say that there is no harm even if *l* is changed to *ṛ* if the coming word commences with *t*. Ex. *kal + titū = kaṛ-titū* or *kaṛṛitū*.

371. *Neṭiyata nīṇuti yiyalpumā ruḷavē.*

If the vowel preceding *l* is long, there are cases when there is no change in sandhi. Ex. *pāl titū*.

372. *Nelluṇ celluṇ kolluṇ collu*
Mallatu kiḷappiṇum vēṇṇumai yiyala.

If the four words *nel*, *cel*, *kol* and *col* are standing words, *l*, even in *non-case-relation sandhi* is changed to *ṛ* as in *case-relation sandhi* (when they are followed by words commencing with a voiceless consonant). Ex. *nel + kāyttatū = neṛ-kāyttatū* etc.

373. *Illeṇ kiḷavi yinmai ceppiṇ*
Valleluttu mikutalu maiyitai varutalu
Miyaṇkai yātalu mākāram varutaluṇ
Koḷattaku maraṇi nākiṭa nūṭaittē.

If the word *il* denoting negation is the standing word (and if it is followed by a word commencing with a voiceless consonant), the same consonant is doubled, *ai* or *ā* is inserted or there is no change. Ex. *illai korraṇ*, *illai-k-korraṇ*, *illā-k-korraṇ*; *eṇṇil-kunam* etc.

374. *Vallen kiḷavi toḷirpeya riyarṇē.*

The word *val* takes the same change in sandhi as verbal nouns (ending in *ṇ*). Ex. *val + kaṭitū = val-l-u-k-kaṭitū*; *val-l-u-niṭci* etc.

375. *Nāyum palakaiyum varūṇ kālai*
Yāvayi nūkaraṇ keṭutalu murittē
Yukaraṇ kēṭuvaḷi yakara nilaiyum.

If *val* is followed by *nāy* or *palakai*, *u* is sometimes dropped when *a* takes its place. Ex. *val + nāy = val-l-u-nāy* or *val-l-a-nāy* etc.

376. *Pūlvē leṇṇā vāleṇ kiḷaviyo*
Ṭāmuṇ peyarkku mammiṭai varumē.

Pūl, *vēl* and *-āl* take the increment 'am' after them (*in case-relation sandhi*). Ex. *pūl + kōṭu = pūl-añ-kōṭu* etc.

377. *Toḷirpeya rellūn toḷirpeya riyala.*

All verbal nouns ending in *l* have the same change in sandhi as those ending in *ṇ*. Ex. *pul-l-u-k-kaṭitū*, *pul-l-u-niṭatū* etc.

378. *Veyilen kiḷavi maḷaiyiya nilaiyum.*

The change in sandhi when *veyil* is the standing word is the same as when it is *maḷai*. Ex. *veyil + koṇṭaṇ = veyil-attū-k-koṇṭaṇ* or *veyil-iṛ-koṇṭaṇ* etc.

Note.—Cf. sūtra 243 & 288.

379. *Cuṭṭumuta lākiya vakara viṛuti*
Murpatak kiḷanta vurupiya nilaiyum.

Words ending in v and commencing with demonstrative roots have the same change in sandhi as when they are followed by case-suffixes. Ex. av + kōṭu = av + varu + kōṭu = avaru-kōṭu etc.

Note.—Cf. sūtras 134 & 184.

380. *Vērrumai yalvali yāyta mākum.*

V is changed to ∴ in non-case-relation sandhi (if it is followed by a voiceless consonant). Ex. av + kaṭiya = a∴kaṭiya.

381. *Mellelut tiyaiyi navvelut tākum.*

V is changed to the same nasal as the initial nasal of the coming word if it so happens. Ex. av + nāṇ = aṇṇāṇ etc.

382. *Ēnavai puṇari niyalpeṇa molipa.*

There is no change in sandhi if v is followed by others Ex. av-yāl etc.

383. *Ēnai vakaran tolirpeya riyarrē.*

The word ending in v other than those mentioned before [(i.e.) the word tev] takes the same change in sandhi as verbal nouns ending in ñ. Ex. tev-v-u-k-kaṭitū, tev-v-u-niṇṭatū etc.

384. *Lakāra viṛuti rakāra viyarrē.*

The change in case-relation sandhi of words ending in l is the same as those ending in r. Ex. pūl + kāl = pūl-k-kāl etc.

Note.—Cf. Sūtras 358 & 363.

385. *Tālen kiḷavi kōlotu puṇari*
Nakkiṭai varuta lurittu mākum.

If tāl is followed by kōl, the increment akkū may also be inserted between them. Ex. tāl + kōl = tāl + akku + kōl = tāl-ak-kōl or tāl-k-kōl.

Note.—Cf. sūtra 129.

386. *Tamilen kiḷariyu matanō rarṛē.*

The word tamil also may similarly take the increment akkū after it. Ex. tamil + kūttū = tamil + akkū + kūttū = tamil-a-k-kūttū.

387. *Kumilen kiḷavi marappeya rāyir*
Piren kiḷaviyo tōriyar rākum.

Kumil denoting a tree takes the same change in sandhi as pīr. Ex. kumil + tōl = kumil-an-tōl or kumil-n-tōl.

Note.—Cf. sūtras 364 & 366.

388. *Pālen kiḷavi mellēlut turālvē.*

The word pāl takes after it also a nasal (corresponding to the following voiceless consonant). Ex. pāl + kiṇarū = pāl-ñ-kiṇarū or pāl-k-kiṇarū.

389. *Ēlen kiḷavi yurupiya nilaiyum.*

The change in sandhi when ēl is the standing word is the same as when it is followed by case-suffixes. Ex. ēl + kāyam = ēl-aṇ-kāyam.

Note.—Cf. sūtra 195.

390. *Aḷavu nīraiya meṇṇum varuvali*
Neṭumutal kuṛukalu mukaram varutaluṇ
Kaṭinilai yinṛē yāciri yarkka.

Revered elders opine that when ēl is followed by words denoting measure, weight and number, ē is shortened to e and u is inserted after l. Ex. ēl + kalam = elu-kalam; elu-palam; elu-mūṇṛu etc.

391. *Patten kiḷavi yorriṭai keḷuvali*
Nirral vēṇṭu māyṭap pulḷi.

When the word pattu follows ēl, t is dropped and ∴ takes its place. Ex. elupa ∴ tū.

392. *Āyiram varuvali yukaraṇ keṭumē.*

When āyiram follows ēl, u is dropped. Ex. el-āyiram.

393. *Nūrūrtu varūu māyirak kiḷavikkuk*
Kūriya neṭumutal kuṛukka miṇṛē.

If nūrāyiram follows ēl, ē is not shortened to e. Ex. ēl-nūrāyiram.

394. *Aiyam palleṇa varūu miruti*
Yalpeya reṇṇu māyiya ṇilaiyum.

The same is the case when words ending in ai, am and pal and denoting number follow ēl. Ex. ēl-tāmarai, ēl-veḷlam, ēlāmpal.

395. *Uyirmuṇ varinṇu māyiya ririyātū.*

The same is the case when ēl is followed by a word commencing with a vowel. Ex. ēl-akal, el-uḷakkū etc.

396. *Kīleṇ kilavi yuralat tōṇrum.*

If kīl is followed by a word commencing with a voiceless consonant, the latter is optionally doubled. Ex. kīl + kuḷam = kīl-k-kuḷam or kīl-kuḷam.

397. *Īakāra viṛuti ṇakāra viyarṛē.*

The change in sandhi when the standing word ends in ḷ is the same when it ends in ṇ. Ex. muḷ + kuṛai = muṭ-kuṛai etc.

Note.—Cf. sūtra 303.

398. *Melleḷut tiyaiyṇ ṇakāra māḱum.*

The final ḷ is changed to ṇ if the coming word commences with a nasal. Ex. muḷ + maram = muṇ-maram.

399. *Alvaḷi yellā muraḷeṇa moḷipa.*

It is said that ḷ optionally changes to ṭ in non-case relation sandhi. Ex. muḷ + kaṭitū = muḷ kaṭitū or muṭ kaṭitū.

400. *Āyta ṇilaiyalum varainilai yinṛē*
Takaram varūuṇ kālai yāṇa.

None prevents the optional change of ḷ to ṭ, if the coming word commences with t. Ex. muḷ + tītū = muḷ + ṭītū = muṭ-ṭītū or mu ṭ. ṭītū.

Note.—t changes to ṭ by sūtra 151.

401. *Neṭiyata ṇiṛuti yiyalpā kuṇavum*
Vērrumai yalvaḷi vērrumai ṇilaiyalum
Pōrral vēṇṭu moḷiyumā ruḷavē.

There are words which have a long vowel preceding ḷ and have no change in sandhi and also which have the same change

in non-case-relation sandhi as in case-relation sandhi. Ex. kōḷ kaṭitū etc.; puṭṭēmpappuyanmāri etc.

402. *Tolirpeya rellān tolirpeya riyaḷa.*

All verbal nouns ending in ḷ have the same change in sandhi as those ending in ṇ. Ex. tuḷ-ḷ-u-k-kaṭitū etc.

403. *Irulēṇ kilavi veyiliya ṇilaiyum.*

The standing word iruḷ has the same change in sandhi as the word veyil. Ex. iruḷ + koṇṭāṇ = iruḷ-attu k-koṇṭāṇ or iruḷ-ir-koṇṭāṇ.

Note.—Cf. sūtras 243, 288 & 378.

404. *Puḷḷum vaḷḷun tolirpeya riyaḷa.*

The words puḷ and vaḷ have the same change in sandhi as the verbal nouns ending in ṇ. Ex. puḷ + kaṭitū = puḷ-ḷ-u-k-k-kaṭitū etc.; puḷ-ḷ-u-niṇṭatū etc.

405. *Makka leṇṇum peyarnilaik kilavi*
Takkavaḷi yaṛintu valittalu murittē.

The standing word makkaḷ sometimes has ḷ changed to ṭ, though it generally undergoes no change. Ex. makkaḷ + kai = makkaḷ kai or makkaṭ-kai.

406. *Uṇarak kūriya puṇariyaṇ maruṇkir*
Kaṇṭuceyar kuriyavai kaṇṇiṇar koḷalē.

All the changes which the final consonant of the standing word undergoes and which are not mentioned in this chapter are to be learnt from usage and ought not to be neglected.

Puḷḷimayaṇkiyal ends.

9. Kuṛṇiyalukarappuṇar'yal

(Chapter on sandhi when the standing word ends in ū).

407. *Īreḷut torumoli yuyirttoṭa riṭaittoṭa*
Rūylal toḷarmoli vaṇroṭar menroṭa
Rāyiru mūṇṛē yukaraṇ kuṛukiṭaṇ.

There are only six kinds of words where ū is found. They are īreḷuttorumoli or words like நாகு (nākū) or ஈறு (īrū) made up of two vowel-consonants, or of one long vowel and one vowel-consonant, uyirttoṭarmoli or words like வாறு (vārakū) or

அரசு (aracū) having a vowel-consonant between the first vowel or vowel-consonant and the last vowel-consonant, *iṭaittoṭarmoli* or words like தெற்கு (telkū) or எள்ளு (eḷḷū) having a semi-vowel between the first vowel-consonant or vowel and the last vowel-consonant, *āytattoṭarmoli* or words like எஃகு (e.ḥkū) or கஃகு (ka.ḥcū) having an āyam between the first vowel or vowel-consonant and last vowel-consonant, *vanroṭarmoli* or words like கொக்கு (kokkū) or எட்டு (eṭṭū) having a voiceless consonant between the first vowel-consonant or vowel and the last vowel-consonant and *menroṭarmoli* or words like தெங்கு (teṅkū) or எங்கு (eṅkū) having a nasal between the first vowel consonant or vowel and the last vowel-consonant.

408. *Avarruḷ*

Īrorṟut toṭarmoli yiṭaittoṭa rākā.

The word which has a semi-vowel following the initial vowel or vowel consonant and preceding a consonant other than the first part of the final vowel-consonant, cannot be regarded as *iṭaittoṭar*.

409. *Allatu kiḷappinū vērṟumaik kaṇṇu*

Mellā viṟutiṇu mukara niṟaiyū.

Both in *non-case-relation sandhi* and in *case-relation sandhi* ū appears at the end of the above six kinds of words.

410. *Vallorṟut toṭarmoli valḷeḷuttu varuvaḷit*

Tollai yiyarkai nilaiyalu murittē.

Ū at the end of *vallorṟuttoṭarmoli* may remain as such if the coming word commences with a voiceless consonant. Ex. kokkū-k-kaṭitū etc.

411. *Yakaram varuvaḷi yikaraṇ kuṟuku*

Mukarak kiḷavi tuvarat tōṇṟātu.

If the coming word commences with y, the final ū of the standing word is replaced by i. (the shortened i). Ex. nākū + yātū = nākī-yātū.

412. *Īreḷuttu moliyu muyirttoṭar moliyum*

Vērṟumai yāyi norṟiṭai yinamikat

Tōṟṟam vēṇṭum valḷeḷuttu mikuti.

In *case-relation sandhi* if *īreḷuttorumoli* or *uyirttoṭar-moli* is the standing word and the coming word commences with a voiceless consonant, the voiceless consonant that precedes ū is doubled and another voiceless consonant similar to the initial member of the coming word is inserted after ū. Ex. yātū + kāl = yāṭṭu-k-kāl; yāṭṭu-c-cevi; muyirru-t-talai; kayirru-p-puram.

413. *Oṟṟiṭai yinamikā moliyumā ruḷavē*

Yāṭṭiṭat tillai valḷeḷuttu mikalē.

There are, among *īreḷuttorumoli* and *uyirttoṭarmoli*, words which do not undergo the change mentioned in the previous sūtra, when they are standing words; nor is the voiceless consonant similar to the initial member of the coming word inserted after ū. Ex. nākū + kāl = nākūkāl; varakū + katir = varakūkatir etc.

414. *Īṭaiyorṟut toṭaru māylat toṭaru*

Naṭa yā yiyala venmaṇār ṭulavar.

When *īṭaiyorṟuttoṭar* or *āytattoṭar* is the standing word, the sandhi that takes place is the same as is mentioned in the previous sūtra. Ex. telkū + kāl = telkūkāl; e.ḥkū + kaṭumai = e.ḥku kaṭumai etc.

415. *Vanroṭar moliyu menroṭar moliyum*

Vanta valḷeḷut torṟiṭai mikumē

Mellorṟut toṭarmoli melloṟ ṟellām

Valloṟ ṟiruti kiḷaiyoṟ ṟākum.

If ū at the end of *vanroṭarmoli* or *menroṭarmoli* is followed by a word commencing with a voiceless consonant, the latter is doubled; and in the case of *menroṭarmoli*, the nasal within it is also replaced by the corresponding voiceless consonant. Ex. kokkū + kāl = kokkū-k-kāl; kuraṅkū + ccevi = kurakkū-c-cevi etc.

416. *Marappeyark kiḷavik kammē cāriyai.*

(If the above-mentioned *vanroṭarmoli* or *menroṭarmoli*) is the name of a tree, the flexional increment 'am' is inserted after it. Ex. tēkkū + kōṭū = tēkkū + am + kōṭū = tēkkaṅkōṭū; vēmpū + tōl = vēppantōl etc.

417. *Melloṛṛu valiyā marappeyaru muḷavē.*

There are *menṛoṭarmoli* denoting trees which do not allow the nasals within them replaced by the corresponding voiceless consonants. Ex. *puṅkū + tōl = puṅkantōl* etc.

418. *Īreluttu moliyum valloṛṛut toṭaru*
Mammiṭai vararṅku muriyavai yuḷavē
Yammara poḷuku molivayi nāṇa.

There are some in *īreluttorumoli* and *valloṛṛu-t-toṭarmoli* which take the flexional increment 'am' after them. Such words can be ascertained only from usage. Ex. *ēṛū + kōl = ēṛaṅkōl*; *purṛū + paḷaṅcōṛū = purṛampaḷaṅcōṛū* etc.

419. *Oṛṛunilai tiriyā takkoṭu varūu*
Makkiḷai moliyu muḷaveṇa molipa.

It is said that there are some (among *menṛoṭarmoli*) which do not have their nasals replaced by corresponding voiceless consonants, but take the flexional increment 'akkū' after them. Ex. *kuṅṛū + kūkai = kuṅṛū + akkū + kūkai = kuṅṛa-k-kūkai*.

Note.—Cf. sūtra 129.

420. *Enṇuppeyark kiḷavi yurupiya nīlaiyum.*

Words (ending in *ū*) and denoting number undergo the same change in sandhi (when they are followed by words) as when they are followed by case-suffixes (*i.e.*), they take the flexional increment 'aṅ' after them. Ex. *onṛū + kāyam = onṛaṅkāyam*.

Note.—Cf. sūtra 199.

421. *Vanṭum peṇṭu minṇoṭu civaṇum.*

The words *vanṭū* and *peṇṭū* take the increment 'iṅ' after them. Ex. *vanṭū + kāl = vanṭiṅkāl*; *peṇṭiṅkāl* etc.

422. *Peṇṭeṇ kiḷavik kaṇṇum varaiyār.*

No one prevents the word *peṇṭū* taking *aṅ* also after it. Ex. *peṇṭū + kai = peṇṭaṅ-kai*.

423. *Yāte nīṛutiyuṇ cuṭṭumuta lākiya*
Vāyta viṛutiyu murupiya nīlaiyum.

The words *yātū*, *a:tu*, *i:tu* and *u:tu* undergo the same change in sandhi (when they are followed by words) as when

they are followed by case suffixes (*i.e.*), the increment 'aṅ' is inserted after them. Ex. *yātaṅkōṭū*, *ataṅkōṭū* etc.

Note.—Cf. sūtra 201.

424. *Munṇuyir varumiṭat tāyṭap puḷḷi*
Manṇal vēṇṭu malvaḷi yāṇa.

∴ is not dropped in *a:tu*, *i:tu* and *u:tu* in *non-case-relation sandhi*, if the coming word commences with a vowel. Ex. *a:tu + āṭai = a:tāṭai* etc.

425. *Ēṇaimuṇ varinē tāyilai yinṇē.*

∴ is dropped in such words if the coming word does not commence with a vowel. Ex. *a:tu + kaṭitū = atū kaṭitū* etc.

426. *Allatu kiḷappi nellā moliyuṇ*
Colliya paṇṇi niyaṅkai yākum.

In *non-case-relation sandhi* the changes in all classes of words ending in *ū* are the same as those mentioned before.

427. *Valloṛṛut toṭarmoli valieluttu mikumē.*

If *valloṛṛuttoṭarmoli* is followed by a voiceless consonant, the latter is doubled. Ex. *kokkū + kaṭitū = kokkū-k-kaṭitū* etc.

428. *Cuṭṭuccinai nīṭiya menṛoṭar moliyum*
Yāvinā mutaliya menṛoṭar moliyu
Māyiya ririyā valleḷut tiyaṅkai.

Such *menṛoṭarmoli* as commence with the lengthened form of demonstrative roots or as are words of interrogation and commence with *yā* are of the same nature in sandhi as *valloṛṛut-toṭarmoli* (if they are followed by a voiceless consonant) (*i.e.*), the voiceless consonant, is doubled. Ex. *āṅkū-k-koṇṭāṅ*; *yāṅkū-k-koṇṭāṅ* etc.

Note.—Cf. sūtra 427.

429. *Yāvinā moliyē yiyalpu mākum.*

The interrogative words commencing with *yā* may also remain without having the succeeding voiceless consonant doubled. Ex. *yāṅkū koṇṭāṅ* etc.

430. *Annāṇ moliyun tannilai tiriyā.*

The above four (*i.e.*, *āṅkū*, *iṅkū*, *ūṅkū* and *yāṅkū*) do not have their nasals replaced by voiceless consonants.

Note.—Cf. sūtra 415.

431. *Unṭen kiḷavi yuṇmai ceppin*
Muntai yiruti meyyoṭuṇ keṭutalu
Mēnilai yorṛē lakāra mātalu
Māmurai yiraṇṭu murimaiyu muṭaittē
Valleḷuttu varūuṇ kālai yāṇa.

If the word *unṭu* denotes existence and is followed by a voiceless consonant, *ṭu* may be dropped and *l* may be substituted for *ṇ*. Ex. *unṭu* + *poruḷ* = *uḷ poruḷ* or *unṭu poruḷ*.

432. *Iruticai puṇari nēyitai varumē.*

If words denoting two different directions are combined, *ē* is inserted between them. Ex. *terkū* + *vaṭakkū* = *terkē vaṭakkū* etc.

433. *Tiripuvēru kiḷappi norru mirutiyuṇ*
Keṭutal vēṇṭu menmaṇār pulava
Rorrumey tirintu nakāra mākun
Terkoṭu puṇaruṇ kālai yāṇa.

Learned men say that, if the intermediate directions are meant, the final *u* and its preceding consonant of the standing word is dropped; and if *terkū* happens to be the standing word, *r* also is changed to *ṇ*. Ex. *vaṭakilakkū*, *vaṭamērkū*; *tenkilakkū*, *tenmērkū*.

434. *Onrumuta lāka veṭṭa niruti*
Yellā veṇṇum paṭṭaṇ munvarir
Kurriya lukara meyyoṭuṇ keṭumē
Murra viṇvarūu miraṇṭalaṇ kaṭaiyē.

If *pattū* is the standing word and is followed by words denoting number from one to eight except two, the final *tū* is dropped and *iṇ* is inserted. Ex. *pattū* + *onrū* = *patiṇ-onrū*; *patiṇ-mūnrū* etc.

435. *Paṭta norrukkeṭa nakāra miraṭṭa*
Lotta teṇṭa viraṇṭu varukālai.

If *pattū* is followed by *iraṇṭū*, *ttū* is dropped and *nn* is inserted between them. Ex. *pattū* + *iraṇṭū* = *panniraṇṭū*.

436. *Āyiram variṇu māyiya ririyātū.*

If *pattū* is followed by *āyiram*, the same change (as mentioned in sūtra 434) takes place. Ex. *patiṇ-āyiram*.

437. *Niraiyu maḷavum varūuṇ kālaiyuṇ*
Kuraiyā tāku miṇṇen cāriyai.

If *pattū* is followed by words denoting weight and measure, the flexional increment '*iṇ*' is invariably inserted (and the final *tū* is dropped). Ex. *patiṇ kalaṇcū*; *patiṇpalam*; *patiṇkalam*.

438. *Onrumuta lonṭā niruti munṇar*
Ninra paṭta norrukkeṭa vāylam
Vantiṭai nilaiyu miyarkait teṇṭa
Kūriya viyarkai kurriya lukara
Māra niruti yalvali yāṇa.

It is said that, if the words denoting from one to nine are standing words and are followed *pattū*, *t* following a of *pattū* is replaced by *ṣ*, the final *u* with its preceding consonants of the standing words is dropped except in the word *ārū* denoting six.

Note.—This is a general sūtra which must be taken along with the following seven sūtras.

439. *Mutalī reṇṇinorru rakara māku*
Mukaram varuta lāvayi nāṇa.

In the case of the first two numbers (*i. e.*), *onrū* and *iraṇṭū*, *n* and *ṇ* are respectively replaced by *r* followed by *u*. Ex. *onrū* + *pattū* = *on + pa* ∴ *tū* = *orupa* ∴ *tū*.

440. *Iṭainilai rakara miraṇṭe neṇṇirku*
Naṭaimaruṇ kinrē poruḷvayi nāṇa.

'*Ra*' following *i* in the word *iraṇṭū* is dropped. Ex. *iraṇṭū* + *pattū* = *iraṇ + pa* ∴ *tū* = *iraru + pa* ∴ *tū* = *irupa* ∴ *tū*.

441. *Mūnrū māru neḷumutal kurukum*
Mūnra norrē pakāra mākum.

The long vowels of *mūnrū* and *ārū* are shortened, and *n* of *mūnrū* is replaced by *p*. Ex. *mūnrū* + *pattū* = *mūn + pa* ∴ *tū* = *muppa* ∴ *tū*; *ārū* + *pattū* = *ārū + pa* ∴ *tū* = *aṛupa* ∴ *tū*.

442. *Nāṅka norrē rakāra mākum.*

N of *nāṅkū* is replaced by *r*. Ex. *nāṅkū* + *pattū* = *nāṇ + pa* ∴ *tū* = *nārpa* ∴ *tū*.

443. *Ainta norrē makāra mākum.*

N of aintū is changed to m. Ex. aintū + pattū = ain + pa :. tū = aimpā :. tū.

444. *Eṭṭa norrē nakāra mākum.*

Ṭ of eṭṭū is changed to ṇ. Ex. eṭṭū + pattū = eṭ + pa :. tū = eṇpa :. tū.

445. *Onṭā nokaramicaiṭ takara morru
Muntai yorrē nakāra miraṭṭum
Pa :. teṇ kiṭavi yāyṭapaka raṅkeṭa
Nirṭal vēṇṭu mūkārak kiṭavi
Yorriya takaram rakara mākum.*

When onṭatū and pattū are combined together, t is inserted before onṭatū, ṇ is replaced by ṇṇ, pa :. of pa :. tū (the modified form of pattū according to sūtra 438) is dropped, ū is inserted before the final tū of pa :. tū and t of tū is changed to r. Cf.—onṭatū + pattū = onṭa + pa :. tū (sūtra 438) = toṇṇpa + ūrū = toṇṇūrū.

Note 1.—The loss of pa of onṭa is not mentioned here or elsewhere.

Note 2.—This sūtra clearly shows that even at the time of Tolkāppiyāṇār, the true derivation of toṇṇūrū was forgotten.

446. *Aḷantari kiṭaviyu niraṭiyiṇ kiṭaviyūṇ
Kiḷanta viyala tōṇṇūṇ kālai.*

When words denoting measure and weight stand as coming words and words denoting numbers from one to nine are standing words, the change in sandhi will be the same as mentioned above (i. e.), as when the coming word is pattū. Ex. orukalam, irukalam etc.; orutoṭi, irutoṭi etc.

447. *Mūṇra norrē vanta tokkum.*

N of mūṇrū is replaced by the voiceless consonant that commences the coming word. Ex. mukkalam etc.; muppalam etc.

448. *Ainta norrē mellelūt tākum.*

N of aintū is replaced by the nasal (corresponding to the voiceless consonant that commences the coming word). Ex. aiṅkalam etc.; aimpalam.

449. *Kacataṭa mutanmolī varūṇ kālai.*

The changes mentioned above (i. e., in sūtras 447 & 448) take place when the coming word commences with k, c, t or p.

450. *Namava venṇu mūṇroṭu ciraṇi
Yakaram varinu meṭṭanṇu nīyalṭē.*

Ṭ of eṭṭū is replaced by ṇ even when the coming word commences with n, m, v or a. Ex. eṇṇālī, eṇmaṇṭai, eṇvaṭṭi, eṇṇakal etc.

451. *Aintu mūṇru namavaru kālai
Vanta tokku morriya nīlaiṭē.*

N of aintū and ṇ of mūṇrū are changed to n or m according as the initial of the coming word is n or m. Ex. ainnālī, aimmaṇṭai; munnālī, mummaṇṭai.

452. *Mūṇra norrē vakaram varuvaliṭ
Tōṇriya vakarat turuvā kummē.*

N of mūṇrū is changed to v if the coming word commences with v. Ex. muvvaṭṭi etc.

453. *Nāṅka norrē takāra mākum.*

N of nāṅkū is changed to l if the coming word commences with v. Ex. nālvaṭṭi.

454. *Ainta norrē muntaiyatu keḷumē.*

N of aintū is dropped when the coming word commences with v. Ex. aivaṭṭi.

455. *Mutalī reṇṇiṇṇu nuyirvaru kōlaiṭ
Taraleṇa molīpa vukarak kiṭavi
Mutanilāi nūṭa lāvayi nāṇa.*

It is said that, if onṇrū and irapṭū are standing words and coming words commence with a vowel, u of their modified forms oru and iru is dropped and their initial vowels are lengthened. Ex. onṇrū + ulakkū = orū + ulakkū (by sūtra 446) = ōruḷakkū; iruḷakkū etc.

456. *Mūṇṇu nāṅku mainteṇ kiḷaviyun*
Tōṇṇiya vakarat tiyaṅkai yākum.

If mūṇṇu, nāṅku and aintū are standing words and (if the coming words commence with a vowel), the change in sandhi is the same as when the coming words commence with v. Ex. muvvulakkū, nālulakkū, aiyulakkū etc.

Note.—Cf. sūtras 452 to 454.

457. *Mūṇṇaṇ mutāṇilai nūṭalu murittē*
Yulakken kiḷavi vaḷakkat tāṇa.

Usage allows the lengthening of the first vowel of mūṇṇu when it is followed by the word ulakkū. Ex. mū-v-ulakkū.

458. *Āreṇ kiḷavi mutāṇi tumme.*

(When the coming words commence with a vowel), the initial ā of āṇu which was shortened by the general rule, will resume its original form. Ex. āṇu + akal = āṇakal.

Note.—Cf. sūtras 441 & 446.

459. *Onpā nīṇṇuṭi yurupunilai tiriya*
Tiṇṇeral vēṇṇuṇ cāriyai moliyē.

When onpatū is the standing word (and when words denoting measure and weight are coming words), it does not undergo any modification in its form and the flexional increment 'in' is added after it. Ex. onpatiṇṇakalam etc.

460. *Nūṇṇuṇṇu variṇṇuṇ kūrīya viyalpē.*

The same change as is mentioned above [(i. e.), when the coming word is pattū] takes place (when words denoting from one to nine are standing words) and the coming word is nūṇṇu. Ex. orunūṇṇu, irunūṇṇu etc.

461. *Mūṇṇa norrē nakāra māḱum.*

N of mūṇṇu is replaced by n. Ex. munnūṇṇu.

462. *Nāṅku maintu morṇumey tiriya.*

N of nāṅku and n of aintū do not undergo any change. Ex. nāṇūṇṇu; ainnūṇṇu.

463. *Onpāṇ mutāṇilai muntukilān tarrē*
muntai yorrē lakāra mirattū
Nūreṇ kiḷavi nakāra meyketa

- Ūā vāku miyaṅkait tenpa*
Vāyitai varuta likāra rakāra
Mīrumey keṭuttu makāra morṇum.

When onpatū and nūṇṇu are respectively the standing and the coming words, t is inserted before onpatū as is mentioned before (i. e., in sūtra 445), n is replaced by ṇ, n of nūṇṇu is dropped, ū is changed to ā and ira is inserted after ā and ṇu of nūṇṇu is replaced by m. Ex. onpatū + nūṇṇu = toṇṇ patū + ā-iram = toṇṇā-y-iram.

Note.—No mention is made of the elision 'patū' in 'onpatū.'

464. *Āyirak kiḷavi varūṇṇu kālai*
Mutālī reṇṇi nūkarai keṭumē.

When āyiram is the coming word, the u of orū and irū, the modified forms of onṇu and iraṇṇu is dropped. Ex. orāyiram, irāyiram.

465. *Mutāṇilai nūṇṇu māṇa millai.*

There is no harm if the initial vowel (in both the above cases) is lengthened. Ex. orāyiram, irāyiram.

466. *Mūṇṇa norrē vakāra māḱum.*

N of mūṇṇu is changed to v. Ex. mūv-āyiram.

467. *Nāṅka norrē lakāra māḱum.*

N of nāṅku is changed to l. Ex. nālāyiram.

468. *Ainta norrē yakāra māḱum.*

N of aintū is changed to y. Ex. ai-y-āyiram.

469. *Āraṇ maruṇṇi kurriya lukara*
Mīrumey yoliyak keṭutal vēṇṇum.

Ū of āṇu is dropped. Ex. āṇāyiram.

470. *Onpā nīṇṇuṭi yurupunilai tiriya*
Tiṇṇeral vēṇṇuṇ cāriyai marapē.

Onpatū without undergoing any change takes the flexional increment 'in' after it. Ex. onpatiṇṇāyiram.

Note.—No mention is made in general that the standing words from onṇu to onpatū undergo the same change when the coming word is āyiram as when the coming word is pattū or

nūrū. Hence a sūtra similar to 460 is necessary before the sūtra 464.

471. *Nūrā yiramun varūn kālai*
Nūra niyarkai mutanilaik kilavi.

The changes which the standing words denoting from one to nine undergo in sandhi when the coming word is nūrāyiram are the same as those when it is nūrū. Ex. orunūrāyiram etc.

472. *Nūren kilavi yonrumuta lonpār*
Kirucinai yoliya vinavorru mikumē.

When nūrū is the standing word and the coming words are from onrū to onpatū, the consonant r preceding ū is doubled. Ex. nūrū + onrū = nūr-r-onrū etc.

473. *Avaiyūr pattinu mattolir rākum.*

The same is the case even when the coming words are orupa :. tū, irupa :. tū etc.

474. *Alavu niraiyu māyiya ririyātu*
Kurriya lukaramum vallelut tiyarkaiyu
Murkilan tanna venmanār pulavar.

Learned men say that, when nūrū is the standing word and words denoting measure and weight are coming words, the presence of ū and the doubling of r are the same as before. Ex. nūrū + kalam = nūr-r-k-kalam etc.

Note.—Cf. sūtra 472.

475. *Onrumuta lākiya pattūr kilavi*
Yonrumuta lonpār korriṭai mikumē
Ninra vāyṭan ketutal vēṇṭum.

When orupa :. tū, irupa :. tū etc. are standing words and the coming words are from onrū to onpatū, :. is dropped and t is doubled. Ex. orupatonrū etc.

476. *Āyiram varinē yinnen cāriyai*
Yāvayi norriṭai mikuta lillai.

If āyiram is the coming word, t is not doubled, but the flexional increment 'in' is inserted. Ex. orupatināyiram etc.

477. *Alavu niraiyu māyiya ririyā.*

The same is the case when words denoting measure and weight are coming words. Ex. orupatin-kalam etc.

Note.—Cf. sūtra 476.

478. *Mutanilai yenṇinmun vallelutu varinu*
Ṇanamat tōnṇinum yavavan tiyaiyinu
Mutanilai yiyarkai yenmanār pulavar.

Learned men say that, if onrū is followed by a voiceless consonant, ñ, n, m, y or v, it is changed to oru as before. Ex. onrū + kal = orukal etc.

479. *Atanilai yuyirkkum yāvaru kālai*
Mutanilai yokara mōvā kummē
Rakarat tukaran tuvarak keṭumē.

If a vowel or yā is the initial of the coming word, the o of oru mentioned in the previous sūtra is lengthened to ō and u is dropped. Ex. oru + aṭai = ōraṭai; oru + yāl = ōr-yāl etc.

480. *Iraṇṭumuta lonpā niruti muṇṇar*
Valaṅkiyan māven kilavi tōnṇin
Makara vaḷapoṭu nikaralu murittē.

If the words from iraṇṭu to onpatū are standing words and if the coming word is mā which denotes extent and which is generally in use, the change in sandhi is optionally the same as that when the coming word denotes measure and commences with 'm'. Ex. iraṇṭu + mā = irumā; mum mā, nānmā etc.

Note.—Cf. sūtras 446, 447, 448, 450 & 451.

481. *Lanavena varūm pulḷi yirutimun*
Nummun keluvu muḷappaṭaṭ pīravu
Manna marapiṇ moliyiṭait tōnṇic
Ceyyut toṭarvayin meypera nilaiyum
Vērrumai kuritta poruḷvayi nāṇa.

When the standing words end in l or n, particles like um, kelu etc. are, as usage permits, inserted after them in poetry in case-relation sandhi. Ex. vāṇa-vari-villun-tiṅkaḷum. (Here

villun-tiṅkaḷum means also the moon near the rain-bow.); kal-keḷu-kāṇavar etc.

Note.—This sūtra and the succeeding two sūtras do not deal with the sandhi when the final of the standing word is *ū*, but form the closing portion of all the sections in sandhi.

482.—*Uyirum pulḷiyu miruti yāḱik*

Kuṟip̄pinum paṇpinu micaiyinun tōṇri
Nerip̄paṭa vārāk kuṟaiccor̄ kiḷaviyu
Muyartinai ya.riṇai yāyiru maruṅki
Nainpā laṟiyum paṇputoku moliyuṇ
Ceyyuṇ ceyta venṇuṇ kiḷaviyin
Meyyoruṇ kiyalun toḷiṟoku moliyun
Tammiyal kiḷappir̄ rammur̄ rāmvarūu
Meṇṇin̄ rokuti yuḷappāṭap̄ pīravu
Maṇṇavai yellā maruviṇ pāttiya
Puṇariya ṇilaiyiṭai yuṇarat tōṇrā.

The changes that take place in standing words when they are (1) the defective words denoting feeling, paṇpū (genus, quality or action) and sound and ending in vowel or consonant (*i. e.*, uriccol), (2) the words denoting paṇpū and pāl when they form the first member of paṇputtokai, (3) the participles ceyyum and ceyta when they form the first member of viṇaittokai, (4) words denoting number preceding the same words etc., have to be determined from usage and are not clearly mentioned here. Ex. (1) vellā + viḷarttatū = velviḷarttatū; (2) kariyatū + kutirai = karuṅkutirai; (3) kollum + yāṇai = kol-yāṇai, koṇra + yāṇai = kol-yāṇai; (4) pattū + pattū = pappattū, oṇrū + oṇrū = ōronrū etc.

483. *Kiḷanta valla ceyyulūṭ tirinavum*

Valaṅkiyaṇ maruṅkiṇ maruvoṭu tirinavum
Viḷam̄piya viyarkaiyin̄ vērupāṭat tōṇrin̄
Valaṅkiyaṇ maruṅki ṇuṇarntana rolukka
Naṇmati nāṭṭat tenmaṇār pulavar.

Learned men say that, if changes in the forms of words not mentioned in the previous sections are found in literature and usage, they should be taken into account after they are critically examined by scholars.

(Kur̄riyalukara-p-puṇariyal ends)

[Eḷuttatikāram ends]

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(2) The Tamil words are given at the beginning in the order of Tamil alphabet and the Non-Tamil words at the end in italics in the order of English alphabet.

(3) The verbal forms of the same root are given together under it.

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